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Quiet on the Atlantic

THE EDITOR

Pacific School of Religion
Berkeley, Calif.

Spring Days

WILLIAM C. ALLEN

Mexico Friends Meeting

MARY A. J. BALLARD

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O. P. REES

Western Young Friends Conference

ON THE HORIZON OF THE CHRISTIAN CHURCH

CHILD WELFARE WORK PROMOTED IN CHINA

The Chinese Government, alive to child need, is taking heroic measures to relieve conditions. Evidence of this is the recent gift of forty thousand dollars worth of property in Nanking for a National Child Welfare Center. China Child Welfare, Inc., with headquarters at 156 Fifth Avenue, New York City, of which Mr. Owen Roberts is chairman and Mrs. John Allan Dougherty is managing director, has already cabled funds to Shanghai for this undertaking and is endeavoring to raise the remainder necessary to inaugurate this greatly needed work in Nanking. There is apparent a nation-wide demand for a child welfare program. The country is now undergoing political upheaval and is torn by civil war. Whatever changes may or may not come in the government, no President or Cabinet can hope to survive without giving whole-hearted support to this movement on behalf of the children.

ACHIEVEMENT OF NEGRO COUNTRY LIFE

The prevalent agricultural depression offers the Negroes of the South a rare opportunity to become landowners and ultimately to achieve economic independence, according to Professor B. F. Hubert of Savannah, President of Georgia State College for Negroes, in a statement issued from the headquarters of the Commission on Interracial Cooperation at Atlanta, Ga. Speaking as head of the Association for the Advancement of Negro Country Life, Prof. Hubert says: "Since 1920, due to the heavy cityward and northward migration of the earlier years of the decade, the number of Negro farm owners in the South has decreased by 24,000 and the number of tenants and croppers by 235,000. Unfortunately, not a few of those who left the farm have fallen into difficult straits as to health, employment, and living conditions. Meantime the agricultural depression in the South has thrown millions of acres of good land on the market at low prices and on easy terms. Thus Negroes are offered a rare opportunity to become land owners and ultimately to achieve economic independence. To those taking this step, a number of state and federal agencies are prepared to offer trained advice and assistance in efficient farming and marketing methods, home making, etc. The Association for the Achievement of Negro Country Life, working with other agencies for the betterment of rural life among Negroes, seeks to point out to Negroes everywhere the beauties of country life. Through its Farm and Home Ownership Week, it has emphasized the independence and stability of farming, when ignorance in farming operations gives way to intelligence and skill. It emphasizes better living, but appreciates the fact that better standards of living must have their foundation in larger economic returns from the farm."

PRAISE OF EAST AFRICA RECOMMENDATIONS

High praise of the principles of policy outlined in the two British Government documents on East Africa, published on June 20, is expressed by one of the outstanding leaders of the African race, Dr. Alain Locke, Professor of Philosophy at Howard University, Washington, D. C., who recently arrived in England. Dr. Locke, who is author of the important recent study "The New Negro," was the first Negro Rhodes Scholar at Oxford, and he is a graduate also of Harvard and Berlin Universities, and a member of the American Philosophical Association. "These proposals amount practically to a Magna Carta for Africa, while Great Britain has infinitely more to gain than to lose by them. By their successful development, she will be the first to found her national colonial policy squarely upon the most progressive international sanctions as laid down by the Covenant of the League of Nations and the Mandates." Dr. Locke is personally deeply interested in the proposals, for he has been studying the Mandates Policy for several years for the American Foreign Policy Association and has regularly paid annual visits to Geneva for the purpose. The whole question of the future of Africa, he points out, is being most intimately followed by the new generation of Negroes in the United States.

BETTER PROBATION OFFICERS AND COURT

A child has no control over the way it is brought up. If a youngster is fortunate enough to be born in a good home where there is happiness and consideration for others, these qualities will reflect themselves in his later life. If he comes from a home where there is constant strife or where divorce breaks up the family, how much is he to blame if he makes a misstep and is brought into the juvenile court? Over 200,000 boys and girls are brought into courts of our country for first offenses every year. A few years ago most of these unfortunates were held in jail and sent away to reform schools. Today, wherever there is a good children's court, the problems of the home and the child's upbringing are carefully inquired into, and everything possible is done to build up that home and keep the child in a normal environment. This individual, constructive work takes time,—it takes skill,—but it is one of the best investments any city can make. It saves thousands of worthwhile youngsters every year for themselves, for their families, for society. But as yet a majority of our cities and towns are not well equipped to do this work. No wonder we have so much crime! We are spending but little for preventive work with young first offenders. Your city,—every city,—needs a better children's court and above all better probation officers. The National Probation Association has a constructive program to bring these things about.—GEORGE W. WICKERSHAM.

APPEAL FOR NATION-WIDE COOPERATION

"The time has come for all the people in this country who appreciate the contribution which the Eighteenth Amendment has made to American life to bring to the attention of the younger generation the conditions which formerly existed and to interpret to them the great gains that have been made in home life, in school opportunity, and in community conditions under the new policy of the outlawry of beverage alcohol," is the message from Joy Elmer Morgan, editor of the official Journal of the National Education Association, to the secretary of the American Business Men's Prohibition Foundation. The appeal is made in reply to the inquiry of the Foundation regarding the militant action taken by the National Education Association referring to National Prohibition. "Circumstances surrounding the adoption of the statement on the Eighteenth Amendment are particularly significant," says Mr. Morgan. "It is the strongest and most direct statement which the Association has adopted since the Amendment went into effect. The last clause, pledging the support of the Association to 'an active educational campaign in the schools in behalf of habits for which the Eighteenth Amendment stands' is an addition to the original resolution as reported by the committee, and when added from the floor, the spontaneous applause of the delegates left no doubt as to their firm conviction and determination to move forward. The marvel is not that our great Protective Amendment has created problems but that so gigantic a reform has moved along with such remarkable success. I predict that within five years the tide will have turned and it will be difficult to understand how anyone could have believed the impression which the liquor forces have tried to spread throughout the country during recent years."

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

How Marriage May Be Made a Ministry

NOT long ago we attended a marriage ceremony conducted after the time-honored manner of Friends. It was a home wedding which made it possible even to accentuate the natural sacredness and simplicity of the sacrament of marriage as the Friends have always conceived it. Some may hold that the element of the sacred is emphasized when the marriage is solemnized in the meetinghouse but to us it appeals that the home itself is the ideal setting for the establishment of a new home. On this occasion there was an atmosphere of sincerity and simplicity that was particularly impressive. There was a complete absence of every suggestion of ostentation and convention. Even the more or less formal wedding gown which custom prescribes for such an occasion was not in evidence, and certainly no one present thought the bride any the less charming in her simpler attire. There was no bridal procession—there was no music, at least none that was provided for. As the young people stepped forward to say their vows, the lilting call of a bobwhite was heard from a nearby field. As relatives and Friends stood about, a minister spoke feelingly of the sacred significance of marriage and as he vocalized a beautiful prayer of benediction a canary offered its benison of song. The marriage certificate was read and signed, first by the bridal couple and then by the witnesses appointed by the meeting to be present.

Many who are not Friends and some who had never seen a Friends marriage ceremony were present. On the whole it was a group well known to the society editors of the local newspapers. It was apparent that they were deeply impressed by what they beheld—and felt. The contrast between this marriage and the "show" weddings to which they are generally accustomed, was so marked, and the significance of that contrast so evident, as to evoke much favorable comment among the guests—comment expressed not only at the time but afterward.

As we have reflected upon that occasion in retrospect, it has appealed to us that there is a valuable contribution here, the opportunity of which is too generally ignored by our young people when establishing new homes. Too few of the marriages among Friends are so performed as to make this contribution. It may be offered in excuse that very often one or the other of the couple is not a Friend. The young man in the wedding briefly described above was not a member of the Society but he entered heartily and appreciatively into the arrangements in the good order of Friends. In this day when marriage vows are lightly taken and as lightly kept, when the ceremony too often partakes of the sensational, and of the superficial spirit of the time, when, indeed, the very foundation principles of marriage are being seriously challenged, the atmosphere of a Friends simple marriage ceremony cannot do other than strengthen the foundations of the marriage institution, bulwark its integrity and hallow its associations.

Moreover, the effect upon those who observe the Friends ceremony will be not merely to enhance in their minds the true meaning and sacredness of marriage, important as that is. The effect will be more inclusive than that. It will tend to give new values to life as a whole. One cannot behold such a ceremony and feel its environment without realizing a new meaning and significance of life at its highest and best. The tinsel and the frills, the superficial and the vain show, tend to fall away and leave in the foreground of one's thought the things of the spirit that abide. In a very real sense, marriage according to Friends may become a true ministry. As our young people contemplate assuming the privileges and responsibility of marriage we would encourage them to make this valuable contribution to the life and thought of our day.

Danger of Being Devitalized

RELAXATION is a favorite word in the realm of physical education and has its place also in mental and spiritual development. How to let go, when the attention is rigorously fixed upon something that calls forth one's sustained effort, in order to lay hold again with renewed energy without loss or disadvantage to oneself or others, is an art devoutly to be coveted. An earnest Christian worker writes: "There is such going and coming, and such a growing number of appeals and seeking of interest these days, I feel that the time has come to listen for our definite call to put our little weight in the place where God would have it. I do want to make sure upon these lines—I see the danger of being devitalized." With a multiplicity of concerns that claimed his time and energy, the apostle Paul could write: "This one thing I do." The apostle James warns against the man of two minds who becomes a hindrance rather than a

help. Sporadic interest, quickly aroused enthusiasm for new causes, have been a source of embarrassment and eventual weakness when peoples of this type leave one good thing for another without providing in some way for the task for which they had assumed a measure of responsibility. Dependableness, when cooperation is vital to the success of any enterprise, is a most worthy quality and a valuable asset that inspires confidence when a new work is undertaken. Directness of purpose and definiteness of aim steady the will of him who recognizes the call of God to work in the church and with every faculty bent toward reaching the goal, he avoids a waste of energy on non-essentials, or matters of secondary importance. When God has given us a ministry of prayer, a financial stewardship, an active partnership, a position of leadership, we should hold on until he says, "let go."

Constructive work requires "our little weight" in the place where and when the Master would have it. But overwork may be as devitalizing as prolonged periods of relaxation, and wisdom is profitable to direct. Sustained group activity may be overdone and the reaction be depressing so that the loss through misspent energy is aggravated by failure to carry on when a member of the team cannot readily be replaced. Not only must the individual be fit, but all in the group must function faithfully if endurance under difficulties and misunderstandings is well maintained. A devitalized committee, or congregation, or other unit in the organization of the church, is a danger to be carefully avoided, since it takes several living members to carry one who has ceased to be active as a contributing force. The many claims should be duly considered and, seen in their true relation, should receive proper attention, but all should be held subservient to the will of Him who has "called us by his glory and virtue," lest our well-intended efforts fail to contribute to the program of service planned to establish the kingdom of God among men.

Duties of the Oversight Body

By O. P. Rees

Read April 3 at a Conference of Ministers and Workers at Elwood Meeting, Illinois

AS WE are all well aware, the oversight body has for its membership the ministers, elders, and overseers of the church. It is a peculiar class in that it is an exclusive or select group in a democratic organization. It has been said that there is no longer any place for such a body in the organization of the present day Friends church; that its work could better be done by a committee appointed by the meeting as other committees are appointed. Should such a body continue to exist?

ITS ORGANIZATION AND PERSONNEL

But first let us consider the membership—the ministers, elders and overseers—and their qualifications and their selection for a place in the oversight body.

The Minister: When a member, man or woman, has spoken as a minister so that the meeting is edified and helped thereby, and the various and careful steps have been taken whereby the ministerial gift is recognized, then the member may sit in the Oversight Meeting. Thus there comes to the Oversight Body a member with a spiritual gift, a manner of life above reproach, an intellect in keeping with his calling, a fixed purpose in life, endowed with the ability to speak the Truth in such a way as to edify his hearers, a worthy member of this body.

The Elder: The Discipline tells just how an elder is appointed. Of more importance is the elder himself. A gift as an elder is as rare as a gift in the ministry. From childhood there has been in my mind a feeling that a real elder is a sort of super-being. He is a discerner of gifts, a minister finder and maker, a sort of balance wheel upon the various activities of the church, a guide, a counsellor, a person unruffled or undisturbed by any emergency that may arise, clean of life, sound in judgment, unswerving in purpose, kindly and sympathetic, and endowed with a keen insight into things which are spiritual. If there be such a one he may come to sit with the Oversight Body. Let him as an elder give a good report.

The Overseer: Here again let us look for strength of character. First of all, the overseer in the church is not a task-master or a boss. Neither is the successful overseer in a factory or coal mine. Rather the overseer is a leader, an inspiration. He becomes an inspiration, a moulder of the policy of the group, a source of advice and counsel. Such an overseer, duly appointed becomes a unit of the Oversight Body.

This then is the organization: The minister called of God and having ability to speak to the spiritual needs of the people; the elder with a heart and soul reaching out for the things that are spiritual and eternal; the overseer mindful of the moral conduct and the proper relation of man to man in the affairs of life and society. Ministers and elders ordained and set apart to guard and direct the spiritual welfare of the membership; the overseers watching out for the harmonious blending of the activities of church.

ITS FUNCTIONS

The duties of this organization are rather definitely set forth in the Discipline. Here are some of them:

First: To report at stated times to the proper source the spiritual status of the meeting the adaptability of the ministry to the needs of the members and the various activities of the meeting. Such reports, if they express the truth, may lead to more thoughtful consideration of the work of the church.

Second: To have the care of the ministry. I am pretty well persuaded in my own mind that this does not mean telling the preacher what he may say and what he may not say, or what he may do or what he may not do. The prevailing idea of the duty of the elders and overseers might be suggested by such expressions as, "He needs an eldering," or "He will have to be called before the elders and overseers." Such expressions suggest the thought of criticism or rebuke. The idea that the oversight body is to criticize or reprimand is not suggested in the Discipline. The very first paragraph concerning the Oversight Body says, "Ministers, elders, and overseers will be aided in their work by cooperation and mutual consultation. To facilitate this, meetings on ministry and oversight are established."

This cooperation and mutual consultation then, constitutes the purpose of the Oversight Body. If these are not in evidence what reason has the Oversight Body for existence? With such a spirit dominating the thought and action of the

entire group, the value of the Oversight Body looms large in the welfare of the church. It becomes an humble, dignified, influential power for good in the community.

DISCERNING OF GIFTS

Third: Again, the Oversight Body has for its high and noble duty the finding and recognizing of latent gifts and bringing them into active service. Here is a field worthy the skill and tact and perseverance of the ablest and shrewdest master workman. If we have overlooked this duty, or in a measure neglected it, we have forfeited in a large degree our right to an important place as the servants of the Church. In every church community there are boys and girls with rare ability, gifted in music, in song, in leadership. No greater service can be rendered to the cause of the church or to humanity than to find such gifts, and to provide means for their development and to establish them in some useful line. I am wondering how many of our great leaders and men and women who have reached the very pinnacle of usefulness in the Quaker Church can look back to some handshake or encouraging word or to some elder or overseer as the starting point in their great life work. It seems that there is not as much attention to this duty in later years as in the years of the past. Along with family worship and Bible reading, the discerning of gifts is passing to the discard, and no doubt in this direction lies the reason that so few of our young people are looking to the ministry. There needs to be a revival of the *discerning of gifts* and this revival needs to start in the Oversight Body.

PROPHETIC VISION

Fourth: It is the duty of the Oversight Body to have a vision of what the church should accomplish. We need to recognize in the church the possibility of an organization so aggressive and so progressive that it will gather to itself those that should be brought in. "When there is no vision, the people perish." Without a vision there can be no progress. With a real vision of the possibilities and opportunities that stand out in every community there will inevitably be an increased desire to work out some kind of program that will result in a forward movement of the church. We are too much inclined to be satisfied to let the affairs of the kingdom drift. We have our occasional meetings, we make our periodical reports, and try to believe that we are making progress, when in reality there is very little being accomplished. A vision, a plan, a program, and a forward movement are needed in every church community.

Fifth: Not least of the duties of the Oversight Body are its duties as a Pastoral Committee. The securing of the right pastor is not always an easy task. As there are several members of the committee there are often as many ideas of what a pastor should be. One thinks that the preaching of the word is the thing that should be sought in a pastor. A good sermonizer is what we need. Another thinks that a good mixer is required. And another that the pastor must be one who can interest the young people.

When these views are all reconciled, there remains the task of finding a three thousand dollar pastor who can be inducted to give his very life to the church for nine hundred dollars. And when such a pastor has been secured there have been cases where people were dissatisfied. It has even happened that members of the Pastoral Committee have failed to give their support because they did not like the pastor. Cooperation and mutual consultation will make a good pastor better and help to make any pastor more successful:

Sixth: Finally it is the duty of the Oversight Body to be much in prayer for the leading of the Spirit. There is no other group of workers upon whom rests more of the responsibility for the spiritual welfare of the church. To them we must look for wisdom, for direction, for inspiration, for helpful encouragement. Theirs is a high and holy calling.

And now who is worthy to serve in such a cause? Who is there among us who measures up to the high standard of excellence that should characterize a member of the Oversight Body? Who has not come short? We call to mind again: the Oversight Body is an organization of ministers, elders, and overseers duly appointed, the minister called by the Head of the church and endowed with the gift of ministry; the elder also called, having a gift of discernment of spiritual things; the overseer chosen because of his knowledge of things moral and fitting in society.

Jointly they are to have the care of ministry. They are to find latent talents and put them in line for development and usefulness. They constitute a Pastoral Committee. They are to pray for spiritual direction. They have the welfare of the cause of Christ at heart. If they come short in any of these the whole cause suffers. The ministry is incomplete without the elders and overseers. The elders and overseers fall short if they are out of harmony with the ministry. The three must form a complete unit, working together with Christ for the good of all.

Thanks for Summer

GRACIOUS FATHER, who delightest in all that thou hast made and dost declare it to be good, I thank thee for these thy gifts:

For blossoming meadows and meandering brooks, for quiet pools quick-silvered in the sun, the leaping waterfall with its filmy white and liquid veil, for still lone lakes bordered with birch and pine and lulled by "lapsing waves on quiet shores."

I thank thee for the modest violet, the fragrant lilac, the loveliness of the apple blossom, the nodding buttercup, and the sweet wild rose; for massive clouds and cleansing rains; for the sweet scent of the new-mown grass, and for the wild strawberry, with the sweep of the scythe laid low; for the deep-green woods, with soft dank moss thick-carpeted, for forest paths, for shady dells and secluded nooks.

I praise thee for far blue hills and rugged summits and vistas of loveliness and, beyond all, the outstretched and sounding sea.

I rejoice in all the creatures of thy hand: for the music of the cricket as it sings, for the chattering squirrel scolding with a will, for the birds which flit from branch to branch; and, from her deep seclusion in forest depths, the thrush's long, low, sweet call.

I bless thee for the dawn of the morning, for the splendor of noonday, the gentle twilight, and the soft stars of the summer night, eloquent in solemn stillness, with the peace of God o'er all.

Almighty Father, Infinite Truth and Boundless Beauty: I praise thee, I bless thee, I worship thee.

And let the beauty of the Lord our God be upon our hearts forever.—Amen.

GLENN WELMER DOUGLASS.

Woronoco, Mass.

In these momentous days the Church in India is face to face with a great opportunity to give expression to the Spirit of her Lord and Master. In this connection the visit of Dr. Butterfield is creating widespread interest. There can be no doubt that the peasant is the man that matters most in India and the fact that Missions and Churches are pulling their weight in the cause of Rural Uplift is a happy omen for the future. As an outcome of Dr. Butterfield's tour we hope to be able to formulate what might be called a common Christian policy for Rural India.—J. Z. HODGE.

Mostly Quiet on the Atlantic

A Shipboard Letter from the Editor

CAN I help you to anything?" asked a ship's attendant of a passenger, internally disturbed. "Yes," was the plaintive reply, "please help me to an island for a little while." There are always several aboard who would echo this request. Regardless of how calm the sea, there is an unmistakable roll to the ship to which one must become adjusted, either physically or mentally or both, and to some the adjustment is slow and distressing. They would doubtless say with the Cheerful Cherub:

"It's strange when in a storm at sea
At which my courage fails
To think this ocean even now
Is home, sweet home to whales."

Even when there is no *overt act*, there is frequently a sense of uneasiness over the continued movement and vibration of the ship. "Oh, if the boat would only stop just for a little while!" exclaimed our roommate as he lay in his berth last night courting slumber's oblivion.

This is being written three days out and a calmer sea could hardly be asked. The temperature is unusually high for sea travel and cooler breezes would give increased *verve* to the *Republic's* population.

We are writing, first, as a member of the Sherwood Eddy Party en route to study political, economic and social problems in Europe. There are forty or more of us and it is some party! Obviously, this kind of a group, the kind that chooses to devote a summer abroad to hard study in preference to mere "touristing," is moved by serious purpose; but let no one presume that the members approach their summer sojourn with serious mien. It is a jolly, vivacious group, collected from various backgrounds from coast to coast and is very stimulating.

WHY WE ARE ON OUR WAY

Our first meeting took place at a supper in New York on the evening before sailing. Introductions were made, after which Sherwood Eddy explained the genesis and purpose of these annual tours which he directs. Ten years ago he had the privilege in London of listening to British political leaders and publicists present various conditions and problems with which they were wrestling. "If I bring a group of representative Americans over here," he asked, "will you come before them and present these issues?" The reply was affirmative, and from that time he has been conducting parties not only to London but to other European capitals and countries. He restricts his choice to people who are in a position to make an impact upon public opinion on their return home. Accordingly, educators, lecturers, ministers, writers and editors predominate.

"There is absolutely no question of propagandizing involved," said Mr. Eddy. "I don't care whether you are for or against the League or whether you believe this or that. I want you to see and think for yourselves and tell what you have seen and thought, when you get back home." Fair enough, we thought. He then presented James G. McDonald of New York, director of the Foreign Policy Association, who gave a most illuminating view of the general political situation in various countries of Europe. He called to our minds certain questions worthy of particular observation and study.

Next morning the members of the Party were taken to the Hoboken pier in two chartered busses and gradually made themselves at home on the U. S. Line steamer. We were given a very patriotic send-off by a brass band. Its stirring, martial airs, however, were not for us but for the large contingent of gold star war mothers who are on the way to visit the graves of their sons in France—of whom perhaps more later.

PROSPERITY'S SKYLINE

At noon, the puffing tugs pushed the *Republic* away from her pier, nosed her out into the river, maneuvered her about amidst the ferry boats and other river craft and headed her toward the sea—and we were off. Who could resist a reference to the New York skyline thus seen to such great advantage? The passing of every year makes it increasingly impressive. Impressive not merely from an artistic viewpoint, but impressive with the thought that to a large extent in those mountains of stone and steel, in those caverns and canyons of finance, is held the destiny of the countries which our Party is to visit.

Is the Goddess of Liberty yielding to the demands of the passing years? She had never before seemed to us so stout and matronly. Perhaps her expanding figure reflects the New York sky line of prosperity; or perhaps we suffered an illusion, due to the style of dress and physical lines which fashion has decreed in recent years as the embodiment of feminine charm. In any event, the Goddess gave us something of a start this time—she seemed a little pudgy and *bourgeois*. Does liberty lose something of its youthful venture and charm under the spell of financial power? We fear so.

While it is impossible to introduce all the members of our Party, may we speak of several, both as a matter of personal interest and to give an idea of the make-up of the group. First, of course, come Mr. and Mrs. Eddy themselves. Sherwood Eddy we had known in the past, but not his capable, cooperative and charming wife who accompanies him on his tours. They have been traveling continuously since the close of last summer's tour, having gone on east from Russia on a trip around the world, from which they had arrived home only a week or so before starting out again with this summer's seminar. We are the richer for their world tour for they bring recent and first hand information from India, China and the Orient generally. And more important than the information itself is the interpretation of events and ferment in the Far East. Europe—and especially Russia—will be studied this summer on the background of the Orient.

AMONG GREAT AND NEAR GREAT

Our Party has in captivity a real, live United States Senator, Burton K. Wheeler of Montana, accompanied by his son John. Senator Wheeler has entered heartily into the spirit of the group to which he has already contributed helpfully in our daily lecture and discussion period. If more U. S. Senators would come with us we would do them good. How we wish we could work on Senator Borah, for example!

In our fellowship are the son and daughter of two former Presidents—and there are no more democratic members among us. Charles P. Taft II, of Cincinnati, Ohio has his father's well known geniality, though he is said to resemble his mother. He is accompanied by his winsome wife who is no less genial.

The first or second evening out we noted a gentleman sitting near us grading examination papers, whereupon a wave of sympathy swept over us. We peeked at the blue book and remarked to our companion that the subject seemed to be law. Presently his wife joined him and we recognized her as Jessie Wilson Sayre, Mr. Sayre being a Professor of Law at Harvard. They and their children did not sail as members of the Eddy Party, but they have identified themselves with us in our daily meetings. Mrs. Sayre has a strong, pleasant face, alight with animation. Her husband bears rather a striking resemblance to her distinguished father, strange as it may seem. A vivacious lady remarked to us that she had heard of husband and wife coming to resemble each other but that for a husband to grow into the likeness of his father-in-law was a new phenomenon. The younger Sayre lad, Woodrow Wilson Sayre, is a regular, tow-headed, freckled-faced boy who bears lightly the responsibility of his illustrious name.

In addition to the wives in the Party, there are some very capable women worthy of special mention: Miss Julie R. Adams and Mrs. Eva O. Wilson of Chicago and Baltimore, respectively, lecturers, who specialize on world and current events; Miss Estella K. Cochran, dean of women of Lynchburg College, Virginia; Mrs. Laetitia M. Conrad, lecturer in social economics, Grinnell College, Iowa, a Friend; Miss Sophie J. C. Hart, head of the department of English, Wellesley College; Margaret Eggleston Owen, lecturer and well known writer of books and stories for young people; Dorothy D. Williams, on the editorial staff of the *Cleveland Press*, daughter of the late Bishop Williams of the Episcopal church; Helen Anne Wright, supervisor week-day Bible Schools of Toledo, Ohio. While these gifted women are professional women, the domestic "accustomedness" is in evidence now and then. For example, Margaret Eggleston confided to us that the thing that appeals to her most strongly on a trip of this kind is that there are no meals to be prepared by her.

While all the men are worthy of mention, we note but a few at this writing. We have been happy in making the close acquaintance of a near neighbor, Walter Locke, directing editor and chief editorial writer of the Dayton, Ohio, *News* and four other papers in various cities, owned by James M. Cox, Democratic candidate for President in 1920. Locke is a real fellow who knew everybody in less time than anybody on the boat. He and the Quaker Editor got a running start together, having occupied the same suite in our New York hotel.

One of our most distinguished appearing members is Robert E. Blackwell, the gentleman from Virginia, the venerable President of Randolph-Macon College, who not only looks like General Robert E. Lee, but also has the grace and the gentility which characterized that most beloved son of the South. We have another college president in Vernon F. Schwalm of McPherson College, Kansas, and there are several college professors. Among the ministers, who predominate, perhaps one of the best known is John R. Ewers of Pittsburgh, pastor of the East End Christian Church. Present reference is made only to members of the Party who sailed together from New York. Several other people are to join us at different places in Europe.

PRESENTING OUR "BUDDY"

Since he will doubtless figure rather prominently in these travel chronicles it is well to give a paragraph of introduction to our personal traveling companion, with whom we have hooked up for the entire summer's trip, first for the Eddy itinerary and second, for a later trip of our own in southern Europe. He is Doctor Lester M. Jones, Professor of Sociology in DePauw University. Though a Methodist, he is the author of the book, "Quakers in Action," a history of the work of the American Friends Service Committee. If we continue as well as we have begun we shall be devoted "buddies" at the end of the summer. Perhaps we have come to look alike already for only last evening one of our party called me Jones. Arnold Johnson, assistant to Sherwood Eddy in handling the details of arrangements has called us two the "dualists." Pray that it may not come to be spelled differently!

MINISTERS WILL BE MINISTERS

Among the ministers of our group, denominations represented are the Presbyterian, Methodist, Unitarian, Universalist, Congregational and Christian—and there are two young Jewish rabbis. With such a group there is many a quip. At the dinner table last night four or five of us were discussing our good fortune in being accepted by the Soviet government for entrance into Russia. Some of our Party have thus far been refused—the two Rabbis and two Protestant ministers. It developed that some of our ministers, who are versatile, entered their occupations as authors instead of ministers. A Unitarian minister spoke up to say that he signed as a minister and was accepted. "Well, that's plain enough," rejoined Editor Locke, "they don't consider Unitarianism as religious!"

SOME SALT IS NEEDED

While the ministers predominate in numbers, they do not have it all their own way. Sprinkled over the group is the salt of business, the law and press. Business is represented by Warren M. Foote and wife, Swarthmore, Pa., Friends, he being head of the Foote Mineral Company of Philadelphia.

Of personal interest to the writer is the fellowship of a name, in connection with this year's Eddy Party. In this comparatively small group there are four Walters—two of them editors, one a Presbyterian minister and one a Professor of Philosophy at Ohio University. A fifth Walter is due to join us in Europe. Ordinarily it is not a very common name. There is a natural inference here which we are too modest to suggest!

As might be expected, stimulating discussions are by no means limited to the formal meetings of such a group as this. Whether in the dining room, in the social parlor or on the promenade deck, one may throw out any topic of current interest and find it picked up promptly. Is it possible to be truly Christian in our present economic order? Is Prohibition a reform or an abuse? Is Mussolini a charlatan and a demagogue or a statesman and the savior of his country? Do we need a new ethic to cover modern relations between the sexes? Is humanism a religion or a cult—if either? Why is a newspaper—as is? This may be a vacation, but there is little rest for one's wit—if any—in a crowd such as this.

W. C. W.

On *S. S. Republic*
June 28, 1930.

REWARD

Today there comes sweet respite—
Swift the answer to the swift-breathed prayer.
That God—there listening—
Could know how
To grant such boon
To such sure prayer!

And while the clouds hung low
To staunch the air
With fetid frown from unawakened joy,
God smiled above, within, around,
To lift the cloud away—
And His joy share!

FLORENCE GLORIA CRAWFORD.
San Francisco, Calif.

YOUNG FRIENDS WORK AND MILITARY TRAINING

The Young Friends Committee on Military Training met during the Institute of International Relations at Haverford College for the first time since its inception nearly a year ago. There were nine of its twenty-two members present at one or more of the various sessions held. The things already done by this committee were reported and the work planned for the future. The committee is in the process of compiling a list of all Friends who are in high school or college and have more than 1,100 names.

It would be appreciated if those who have been asked to help secure this information and have failed to do so as yet would give this matter their attention immediately. Those high school and college students have been sent a letter and a pamphlet prepared by the committee urging Young Friends to face the issue thoughtfully to determine whether there is any inconsistency between taking military training and their convictions regarding war and peace.

Another letter is going out especially to the high school students directly from this committee meeting explaining that the committee feels that to take military training is to commit oneself to the military machine and urging them to think this thing through before they go to college. If Friends have a conviction on this matter they can in the most cases be exempted from drill.

It would be a great help to the committee if anyone having suggestions to offer or knowing where this committee can help any Young Friend would communicate with the committee at 20 South 12th Street, Philadelphia, Pa.

Spring Days on North Atlantic

By WILLIAM C. ALLEN

IT IS almost an axiom that people who have been on the sea, as well as those who have not, like to hear about the marine experiences of others, even in much travelled parts of the world. The present-day ways that men travel on the water are astonishingly various. You visit portions of the Philippines, or the South Sea Islands, and critically examine the long hollowed-out logs, with their outriggers, manned by dark-skinned, active, gesticulating men who somehow manage to keep their primitive crafts afloat in a treacherous, tossing sea. Then you may soon board a splendid liner, every detail of which has been worked out by skilled marine architects, builders and engineers. This triumph of human ingenuity will be manned by quiet-spoken white officers and their crews, guiding their floating palaces to ports in the seven seas. The Filipinos, the South Sea Islanders, the Malaysians on their precarious voyages hardly have enough to eat. The white men at dinner have the dainties of the world placed before them. Of these two extremes of humanity which is the healthier, the happier? We cannot tell.

The temperature had been hovering round about 90° prior to leaving New York. In our cabin that evening the almost half-inch thick woolen blankets—such as the Dutch furnish you with on their ships in the Dutch East Indies at the Equator—looked portentiously useless. But by morning those blankets were not enough—the sea air had become shiveringly cold. So quick can be the transition from a land climate to an ocean climate experienced on the North Atlantic.

We had just ensconced ourselves in our steamer chairs when from two chairs away an assertive voice was heard: "This is just the kind of weather we have in San Francisco." It was our first morning out from New York—a cold, glorious, sunny day on a gently undulating sea. You are never very long near to a real humble Californian without hearing him discant on his climate. As a matter of fact San Francisco has a delightful sunny, foggy climate, and sometimes it can rain there in a way that might surprise Noah.

Some people are very quiet on shipboard. Some talk to everyone who cannot squirm away from them. A sarcastic, and probably long-suffering, husband was overheard to say of his wife: "She has talked to death everyone in the first cabin and now will commence on the second cabin." It is always well to be prudent when forming contacts with strangers on an ocean voyage. I have known of the finest sort of people being outrageously humiliated before a trip was concluded, as the result of having too easily become acquainted with superficially attractive fellow-voyagers at the beginning of the trip. On the other hand, some passengers who have seemed almost unapproachable at first may prove more than worth while, and become the objects of valuable friendships.

On this voyage in the first cabin there was a little whitish, woolly dog, with a curled tail and an infantile countenance. He was smartly groomed and wore neckties of high colors. He was led around by a lady who smoked cigarettes while she tenderly talked to the dear little thing. In the state room adjoining ours there was a small child who wailed and wailed. I prefer a wailing baby to a modish dog on shipboard. The inside of a ship seems an undesirable rendezvous for woolly little dogs.

A few years ago I have seen nearly every passenger on the ships of the Holland-American Line at dinner have bottles in front of them. Conditions are distinctly different now. On this voyage, (1930), although the first class passengers were mostly European Continental-born American citizens, with the exception of two evenings hardly a bottle could be seen in the big dining saloon. Has the Eighteenth Amendment been at work? One night the one bottle in sight was a massive affair right in front of me. It belonged to my vis-a-vis at the dinner table. Truly appearances were against me. Here was an opportunity for an anti-Prohibitionist to declare that another good citizen had gone wrong—while writing "dry" he practised "wet." I allege that that bottle belonged to a Russian gentleman and his wife. In conversation it was easy to see that he does not desire to return to his native land. His head is safer in Prohibitionist America than in Communistic Russia.

The ship's doctor and the ship's barber had rooms directly opposite each other on the "Volendam." One day I was conversing with the doctor who, finding I was a Prohibitionist, exclaimed, "Then you don't believe in personal liberty!" I replied, "Yes, I do, and when some intoxicated man on a street car leans over and tries to put his arm around my neck and blows his vile breath into my face, as in the old days, I begin to think I want personal liberty also." The next day I was in the barber's shop and could not avoid hearing the doctor charging a patient, "Now don't take alcohol, it is bad for you!" So there you are!

The *Literary Digest* is omnipresent and indefatigable. Four days after leaving New York, on the mid-Atlantic, in the library of the "Volendam," there appeared a great pile of that veracious dispenser of thought, every number of which was dated to the same day they were to be distributed in the United States. Copies were free. The library of our ship was the most comfortable public room—few people were around, there were easy chairs, plenty of literature, no smoke, loud conversation was taboo.

One quiet Sabbath morning divine service was held in the tourist class cabin. About fifty were present. Almost no first cabin passengers attended. Many of those who possess riches, or who profess to have riches, do not seem to be much interested in formal recognition of their obligations to God, of recent years. A young preacher conducted the simple service with earnestness and plain-speaking. At the close, he stated that the offering was largely to be applied to himself. This was something new. Seamen's aid societies are usually designated as the beneficiaries under such circumstances, while the ministers gladly contribute their services for no pecuniary compensation.

Sea life in pleasant weather is mostly very restful. You wander over the ship in a desultory fashion, you talk a little, you watch or play the deck games, you try to concentrate on a book, most likely making of the effort a dismal failure, you glance at the endless mass of folders depicting the allurements of foreign lands, you may eat more than is good for you, you sit in the sunshine one hour and are chilled in the damp sea air in the next. Suddenly you find yourself at the end of the voyage. You grab the things you took out of your trunk at the beginning of your trip, many of which you subsequently found you did not want, you fish around your cabin for the things you had to pull out of your handbags during the voyage, which you really did need. You jam them into their respective places, sign up the documents which tender-hearted governments demand of you when invading their sacred soil. You wait at the gang plank surrounded by a nervous, jostling crowd, all in a huddle, until your turn comes to descend into the arms of inquisitive customs officials who—in England at least—politely wave you on your happy way.

England, 1930.

Habit in religion is simply the working definition, experimentally established, of the general substance and pattern of the spiritual life.—WILLARD L. SPEERY.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

TO REVISE REVISION BIBLE

Editor THE AMERICAN FRIEND:

The recent announcement of the Committee of Thirteen to revise the American Standard Revision Bible has prompted me to address one of the ablest Biblical scholars of our time, one of the Thirteen, as follows:

Dear Doctor ————:

For years it has been my pleasure and profit to think your thoughts after you, sometimes in your articles on New Testament subjects, more frequently consulting your books on New Testament Greek.

For many months I have meant to appeal to you for your best efforts in promotion of the publication and use of the American Standard Revision Bible. Since the International Council of Religious Education has purchased all rights in that edition and announced a Committee to revise it, I most seriously regret the delay of my appeal so long. I trust you will permit me to make it yet.

Of course the American Standard Revision is not a perfect translation, as none can be. I think I agreed with you in all the defects you mentioned in an article on that Revision three or four years ago, as also in its excellences. I am still convinced of the correctness of the announcements so common twenty-five to ten years ago, that the American Standard Revision is the best version ever made in any language. It is certain that it has helpfully influenced the recent translations by foreign missionaries. How helpfully I may not judge.

It may be true that, since the appearance of the American Standard Version in 1901, archeological discovery and historical research have made available much valuable information. Even so, I do not believe it has outbalanced the more serious defects in recent translations by individual scholars and small groups. Not having examined all of them, nor any of them *in extenso*, perhaps I should speak modestly. But in the two most popular recent translations, those by Weymouth and Moffatt, anyone fairly acquainted with his Greek Testament may discover many renderings that are more paraphrases than translations. Often they appear to be a pedantic show of learning in efforts to make new rather than true renderings of the original.

Of the thirteen revisers announced by the International Council of Religious Education the writings of a few have been pretty well known for years. Since they were announced I have been studying all of them. I shall continue to study them. While I may not qualify as a competent reviser, I may perhaps be one of the thousand or so who will presume to pass upon the character of the new revision when it appears and so upon the qualifications of the revisers themselves. If one may venture an opinion in advance, I believe some of the revisers are well qualified; and some of the ablest scholars among them will, I fear, prove very unsatisfactory translators. Of course the revisers must make many compromises, unavoidably, here and there, in order to agree.

It seems impossible that the anticipated revision can be as a whole as acceptable to the majority of evangelical ministers and teachers, upon whose decision its future will depend, as the American standard version to which they have been long appealing for authority. This company of thirteen American revisers, only a few of whom are very well known, representing educational institutions rather than a large number of Christian denominations, can hardly compare favorably with the large number of British and American scholars who produced the present Revision, some of whom were already famous Biblical authors before they entered upon their work in 1870.

It has long seemed to me quite providential that the present Revision was produced by such eminent Christian scholars during the only fifteen years in the nineteenth century—or since, for that matter—when Christian scholars and Christian denominations were sufficiently united harmoniously to translate the Holy Scriptures into a version so acceptable to intelligent Christians. In this country, since the American Standard Version appeared in 1901, it has had the confidence of most leading ministers and Bible school teachers. It has been published in the Sunday-school quarterlies of nearly all the leading Protestant denominations as the acceptable basis for Bible study. It was long used and recommended by the colleges and theological seminaries in this country. It is true that extreme conservatives and extreme liberals have never been satisfied with it. Hence, while the liberals have been producing liberalizing translations, the conservatives have been returning to the very defective and antequated King James Version.

May not one safely predict, that the proposed new version will push the extremists further apart, while it distresses the great majority of sound evangelicals, who firmly believe in the integrity, credibility and Divine authority of the Holy Scriptures? Following the unreliable versions of liberal translators, who freely discredit where they do not understand, many Christian brethren find it impossible to cleave to the Jesus of the Bible while they disbelieve so much of the Bible of Jesus. Many will devoutly pray that the sound evangelical scholars on the Committee of Thirteen may prevail to conserve and render the fullest possible expression of the thoughts of the Holy Spirit who gave forth the Holy Scriptures.

Very respectfully your friend,

WILLIAM L. PEARSON.

Pasadena, Calif.

REQUEST FOR CORRECTION

Editor THE AMERICAN FRIEND:

Will you kindly correct a date wrongly given in an article on the "Hoover Pioneers," page 523, in your issue of June 26, 1930?

Eli Hoover, son of Jesse and Rebecca (Yount) Hoover, was born July 16, 1820. He married Mary Davis, February 20, 1840. These dates are taken from the meeting records, and remedy certain inconsistencies that some of your readers may have noticed. Minor corrections are that the Jesse Hoover home—now the Jones home—lies *one mile*, not one-half mile, north of the Old West Branch meetinghouse, and that the distance of the latter from Dayton is *fourteen*, not sixteen, miles. Evidently it makes a difference whether a motorist takes his meter-reading in the heart of the city or its northern limits!

I am indebted to a friend and relative at West Milton, Ohio, for these corrections based on an examination of the records and a lifelong acquaintance with the localities named.

Another relative, now in Friendswood, Texas, writes: "Eli Hoover's father was my grandfather, and his (Jesse Hoover) resting place is in Westbranch, Iowa, where he died in 1856, shortly after his arrival from Ohio.

W. RUFUS KERSEY.

Oregonia, Ohio.

SHOWN IN TRUE PERSPECTIVE

Editor THE AMERICAN FRIEND:

I have just read with interest the letter of Josiah Russell in the issue of THE AMERICAN FRIEND of July 17, in which he rather ruthlessly criticizes a paragraph from an article contributed by David M. Edwards in the issue of July 3. Mr. Russell emphasizes his astonishment at finding "brutal Mussolini lauded as the most unselfish and unseeking man in history," in a Quaker paper. If such were the case I should heartily agree with him and would conclude that evi-

dently David Edwards had joined the black shirts.

A careful reading of the paragraph referred to by Mr. Russell, however, makes it very evident that the author did not make the statement as interpreted. The statement made was:

"Ever since the Fascist Revolution of 1922 revealed Signor Mussolini to the whole world, in one blinding flash, as a most outstanding personality, he has gone on to greater and greater achievements for his people and in doing so has displayed as unselfish and unseeking a spirit as has ever been manifested by any man in a place of such power throughout all history, so far as I know."

Now the words, "as has ever been manifested by any man in a place of such power throughout all history," qualifies the whole thing and makes it a horse of another color. Any just criticism of the paragraph, therefore, must be made from this point of view. Although not a historian, the statement as actually used seems very reasonable to me. I suggest that our historian from Las Vegas get out his history books and compare the achievements of Mussolini with those of other Dictators of history.

There is no basis for a conclusion that the writer favors a dictatorship such as exists in Italy at present. His impressions of the attitude of the populace, based upon close personal observation have nothing to do with his own feeling toward the man in question. It must be admitted, however, that prosperity does much to bring about a more complete acceptance of existing government,—witness our own situation during the Coolidge boom contrasted with the situation at the present time.

PAUL K. EDWARDS,
Research Professor in Economics.
Fish University,
Nashville, Tenn.

EXAMINATION IN BIBLE

Bible study is one of the courses offered to all pupils in the Friends "B" schools in East Africa. Recently Alta H. Hoyt sent to the Mission Board offices the examination paper of N. A. Igutwa together with a translation of it. Friends who can read the answers in the African dialect need not take time to read the translation.

1. (a) Tito ya li oku ihiri ichova yali mugreki.

(b) Paulo ya mulanga mwana kigira lisuuvira, ya mwilwadzira ivangeli ya Yesu Kristo nu ku mtuma hosi na ndiyo ya mulanga mwana wewe.

2. Tito yali mukulundu ha Kirete.

3. Mukulundu. 1. Ata muhindagiridzi. 2. Uvihiriawa bwangu. 3. Mwengiridzi wa vageni. 4. Womukali mulala.

4. Vasakulu vave avadukanu, avabogossi, ubugerri bwere, avalamu mu lisuuvira, nohuyanzi, nohwikudziri kandi vashere va ve ndiyo avadukaua vayanza avana va vasatsa vavo.

Kandi avatugwa vegehidzi ku vaneve vavo. Nukusiaka amegidzo amalahi ga Nyasaye.

5. Paulo ya vola kali yali mwoni na tambidza livugana, Nunu undi mu lisuuvira no kulandidza ivangeli ya Kristo ya na hebwa netsimbabasi tsitsye. Yagirunkanywa nohulungi bwa Nyasaye mu Mwami yesu Kristo na mashi gege.

TRANSLATION OF IGUTWA'S PAPER ON TITUS

1. (a) Who was Titus? (b) Why did Paul speak of him as his child?

(a) Titus was a Greek, an out side tribe.

(b) Paul called him his child in faith as he had taught him the Gospel of Jesus Christ and had sent him all about preaching and thus he calls him his child.

2. Where and what was Titus at the time Paul wrote him?

Titus was the elder in Crete.

3. Mention four qualifications Paul wrote for elders or bishops.

(a) A bishop must not be self willed, (b) not angry quickly, (c) hospitable to strangers, (d) with one wife.

4. What admonitions did Paul give in Titus' letter to the aged men and aged women and to the slaves?

That the old men should be sober, grave, temperate sound in faith, with charity and with patience.

Likewise the aged women should be sober, and love their husbands and their children.

Servants should be obedient to their masters and adorn the good teaching of God.

5. What did Paul say about the change in his outer life and what brought it about.

He himself was a sinner and persecuted the church. Now he has faith and is spreading the gospel which was given to him in God's mercy. He says the change was wrought through the righteousness of God by the blood of Jesus Christ the Lord.

FOREST AVENUE FRIENDS

Mothers' Day was observed in the morning meeting for worship in the Forest Avenue Meeting, Portland, Maine, with a special service arranged by a committee from these two adult Bible classes. Many brought flowers in honor or memory of their mothers. Special music, readings and a message given by the pastor, Lindley J. Cook, composed the service, at the close of which the pastor presented the flowers to the various mothers. A beautiful blue hydrangea was given to Corona Rayle Cook by the Men's and Women's classes which are taught by Lindley and Corona Cook.

The following Sunday a Bible Memory Contest was held. Virginia Millward, Ulalia Haskell and Lois Mitchell took part in this and their presentation showed good, hard work. Lois Mitchell was declared the winner by the judges.

June Quarterly Meeting was held here and a representative audience from all the meetings was present to enjoy the messages of James Coney, Yearly Meeting Superintendent, and others, as well as the dinner served by the Forest Avenue ladies. Since no other meeting in the Quarter had held a Bible Memory Contest our representative gave her selection in the afternoon session and, later in the contest at Yearly Meeting, Lois Mitchell again won first place and received a Bible with her name in gold letters on the cover.

Fathers' Day was observed by a special sermon by the pastor and the Children's Day program was held that evening with a program by the boys and girls. At one corner of the platform stood a beautifully decorated Christmas tree on which were placed gifts from members of the Sunday school for two of our mission fields. The Excell Class, composed of young ladies, had made some splendid layettes for use in Monroe County, Tennessee, and these were a big part of the June Christmas Tree gifts. Toys and baby clothes were given by others and fifty-two towels, which had been hemmed by the women in their meetings during the winter. These gifts were divided and sent to Ransomes in Tennessee and Hobsons in Oklahoma for use in their work.

On the Sunday following commencement a special service was held in honor of the graduates, at which time those graduating from both Junior Hi and High School sat on the platform. The pastor spoke especially to them and of them and at the close of the service presented each with a book as a remembrance from him and his wife.

The pastor and his family left for Indiana the latter part of June, from whence Lindley J. Cook went on to Mexico to join the Fifth Mexican Seminar. The Meeting very kindly granted him an extended leave of absence for this and members of the Oak Street and Forest Avenue Meetings combined to present him with a movie camera and 600 feet of film to be used on his trip. While he is gone his mother, Alice L. Cook, is again at her home in New Castle, Indiana, and his wife and baby are staying with her parents at Spiceland.

In the absence of the Cooks, Howard Lytle has charge of the Meeting and of the D. V. B. S. Other teachers in this are Helen Cushman, Florence Hoyt and Helen Ward, with Gertrude Jordan as substitute.

Our attitude towards those in foreign lands whom we would help should be one of unpatronizing brotherhood.

Western Yearly Meeting Young Friends Conference

THE Sixth Annual Young People's Conference of Western Yearly Meeting was held at Mooresville, Indiana, July 4-6, with a gratifying attendance of 378. Enthusiasm and interest prevailed throughout the entire conference and it was a great time of fellowship and spiritual awakening.

The meeting was called to order by David W. Day, Conference chairman. After a brief song service, John Kendall of Fairfield Quarterly Meeting extended to the visiting young people a cordial welcome; one that proved to be very genuine as the delegates enjoyed increasingly the well planned and gracious hospitality of Fairfield and White Lick Quarterly Meetings. Martha Barker of Westfield responded in behalf of the visiting Quarterly Meetings.

The Conference theme, "Christian Opportunities," was then developed in its first division, "Christian Opportunities in Business" by Sumner Mills, farmer, of West Newton. His talk was logical and constructive, showing through the rapid advanced development in business and industry during the past one hundred and fifty years a like increasing opportunity for Christian service in the business world.

Friday afternoon, Dr. W. C. Dennis, President of Earlham College, addressed the conference upon the subject, "Christian Opportunities in World Affairs." He gave a most keen and scholarly view of his opinions as to our individual and national responsibilities in world affairs, emphasizing especially our opportunities in the field of peace and International relationships.

At the evening service Wm. J. Sayers, pastor of the First Friends, Richmond, Indiana, spoke on "The Man of the Hour." He said that the man of the hour has a clear vision, pays attention to details, has faith in God, himself and his fellowmen.

Saturday morning, A. Ward Applegate of Kokomo, addressed the conference on "Christian Opportunities in Social Relations." His theme was vivid in its appeal for more thought and Christian sincerity in social relationships.

Mary Miars Harold, pastor of Danville, Indiana, Friends, gave the fourth phase of the Conference theme Saturday afternoon in her address, "Christian Opportunities in the Church," in which she showed in her usual impressive manner the value of the church and the large field of work which it has yet to accomplish.

Saturday evening, will be an evening long remembered by the visiting Friends. At this hour the Conference group was taken to a high hill west of Mooresville and treated to a spot of scenic beauty. The camp-fire supper was most adequate and appreciated by all. Over two hundred partook of this meal and later enjoyed the stunts put on by various Quarterly Meetings. Though no prizes were offered, Danville, Chicago and Westfield Quarterly Meetings carried off worthy praise for their contributions in the stunt hour. The group then returned to the church where a play, "Dust of the Road," was presented by Plainfield Quarter, which was very impressive, closing with a candle-lighting service conducted by Violet Kenworthy.

On Sunday morning at the Bible school hour, Lois Vaught of Chicago Friends Meeting gave the fifth and last sub-development of the Conference theme in her address on "Christian Opportunities in Worship," in which she led her audience to see the many different opportunities that are open to us in the field of Christian worship.

The Sunday morning Conference sermon "The Four Square Life," was delivered by Clyde O. Watson, pastor of the Friends at Carthage, Indiana. In his well-chosen words he made the appeal for a well-rounded life; one dedicated to the work of Jesus Christ. At the noon hour, 500 people partook of the bounteous dinner prepared by the ladies of Fairfield and White Lick Quarterly Meetings.

Dean Frederick D. Kershner of the College of Religion, Butler University, gave the closing address on the theme "The Call of the Cross," which was a wonderful challenge to young people to live more perfectly the ideals of Jesus Christ. The Conference was closed with a consecration service lead by Richard R. Newby.

During the Conference, Ira C. Dawes, pastor First Friends, Indianapolis, Ind., gave four splendid Bible Hours. The Resolutions Committee has well expressed in its resolutions the feeling of the conference concerning these Bible Hours.

Devotional periods were lead by Keith Bond, Amo; Wilma Moon, Westfield; Leonard Johnson, Providence; and Orpha L. Cox, Sandcreek. Those presiding over the various sessions were: David W. Day, Indianapolis; Bessie Benson, Benson Chapel; Grant Johnson, Bethel; Arline Carter, Russiaville; Marcus Kendall, Carmel; Fred Zell, Carmel; and Richard R. Newby, Plainfield. Mabel Quigg of Gravely Run had charge of the Fellowship Hour on Saturday afternoon when the devotional response by each Quarterly Meeting was given. Carmel Quarter had the largest visiting delegation, thus displacing New London Quarter who had the largest delegation for the past four years.

Discussion groups were lead by E. T. Albertson, General Secretary of the Indiana Council of Religious Education; Marianna Brown of Carmel, Ind; W. Bruce Hadley of Vermillion Academy, Vermillion Grove, Illinois; and Robert Taylor of Indianapolis was director in music.

Special vocal and instrumental numbers were given throughout the conference which were appreciated. A fine spirit of cooperation was manifested throughout the conference and it could be truly said of it, "the best yet."

Arnold Vaught, Chairman of Committee on Resolutions presented the following which were adopted:

Resolved, that as young people representative of the present-day and immediate future of Quakerism, we shall seek to realize the utmost in our "Christian Opportunities" in every aspect of life.

Resolved, that we shall invest our resources of time and money only in those enterprises which can stand the test of the ethics of Jesus.

Resolved, that we shall strive to enlarge our interests until they can be contained in no mere national boundaries, believing that we are most patriotic to our nation when we are as internationally minded as was Jesus, that we shall regard all men as our brothers and equals, and that we shall labor for the Christian solutions of our race problems.

Resolved, that the conference send telegrams to the United States senators from Indiana and Illinois, expressing its conviction that the London Naval Treaty should be ratified immediately.

Resolved, that we shall maintain Christian relationships in our homes, that we shall seek only those forms of recreation which are helpful in the building of Christian character.

Resolved, that we shall be faithful and loyal to the Society of Friends and to the greater Church of Christ of which it is a part, believing that the church offers by far the most adequate opportunities for spiritual inspiration through worship, information through religious education and self-expression through service.

Resolved, that we particularly express our appreciation of the Bible Hours of the conference, believing they have led us to a new conception of the value of the Scriptures and inspired us to search them anew.

ILA M. HUNT, *Conference Secretary.*

The only secure basis of the home and domestic virtues is religion.—VAN DYKE.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

"TRAIN UP A CHILD"

Perhaps our Peace Caravaners and Home Service workers would object to being called children. Every one of them is certainly holding down a man's-size job—or a woman's. But at the same time each and every one of them is getting a training in "the way he should go" which is likely to last for a lifetime, and to very definitely affect the way our Society goes, too.

This summer we have sent out fifty-three young people, practically all of them Friends, to work for friendship and understanding in the varied ways of the Home Service workers and the Peace Caravaners. Their reports are now coming in, full of interest and the thrill which comes of doing a worth-while thing of high spiritual value.

THE PEACE CARAVANERS

The Guilford team is touring Arkansas and Kansas; Swarthmore is in Virginia and North Carolina; Grinnell (boys, this time, for a change) is covering Y. M. C. A. camps in New England; one Haverford team is loose in New England generally, and the other out in Iowa and Minnesota; Nebraska Central is working in its home state and Kansas. Friends University is busy in Indiana and Ohio, and Pacific College in Oregon, Idaho, Washington. The Holy-Earl team—made up of one girl each from Holyoke and Earlham—is in New York State, and the Wisconsin couple in various Y. M. C. A. camps.

The Church of the Brethren is also sending out two Caravan teams this year, three girls who are working in Tennessee, and two boys who find their job in Iowa. These teams—the Sistern of the Brethren, and the Brethren of the Brethren—attended the Haverford Peace Institute and are reporting on their progress like the Quaker teams.

The girls spent most of their first week getting to their territory, but held eight meetings during that week, nevertheless. "We have just climbed the Blue Ridge Mountains," they write. "'Modern Priscilla' is doing her share, the special contribution being a flat tire, broken gear shift, and just this evening she has ceased to hold in second gear. As for us, we are well and happy in our work."

QUIET SUNDAY IN COUNTRY

The Swarthmore team sends us this sample Sunday program. For peaceful relaxation, it may serve as a model. And we must remember that all the other teams are running on a very similar schedule.

9:30-10:30—Baptist Sunday School (Gee).
9:45-10:30—Christian S. S. Class and whole S. S. to address (Kerr).
10:30-11:00—Friends Meeting (Gee).
10:35-10:55—Lutheran Sunday School (Kerr).
11:00-12:00—Friends S. S. class and whole S. S. (Gee).
11:00-12:00—Reformed Church sermon (Kerr).
3:00- 4:00—A country Methodist church (Both).
6:45- 8:00—Methodist Young People (Gee).
7:00- 8:00—First Christian Young People (Kerr).
8:00- 9:00—Methodist evening sermon (Gee).
8:00- 9:00—Congregationalist evening sermon (Kerr).

Some of the teams have already tested their mettle and arguments on genuine opponents. The Guilford couple, for instance, "encountered quite a bit of opposition in the Trinity Methodist Church at their Sunday school. It was the men's class of seventy-five. The Quakers were called slackers and cowards, and peace was a great deal of bunk. We enjoyed it, however, and tried to leave with them a definite task. A number of them were sympathetic, and we are sure they will continue the work. The Fairmount Congregational Sunday school class consisted of a group of R. O. T. C. members from the University. We did not meet any violent opposition."

SERVICE BY SWIMMING

It is much more difficult to give an idea of the achievements of the Home Service workers, because there are so many more of them with such varied jobs, and because they continue the summer long in one place, in a continuous, never-ending job, while the Caravaners can provide us with a series of completed episodes.

However, on reading the reports on the first couple of weeks' work of 27 Home Service workers, we find swimming most prominently impressed on our minds. Many are working in Settlement or Christian Association camps, or as counsellors in the Settlement houses themselves, in which case country picnics and swimming are frequent. From Standish, Maine, where a half dozen are taking part in the intensive program of rural social work, comes this word, "My ambition for Limington is that every girl over five learns to swim in the course of the summer. Lakes are so numerous that it is unbelievable that only three or four in the community are able fully to enjoy them."

From the other side of the country, Dorothy Shoemaker writes of her work in the little camp for Indian girls near Tunnel City, Wisconsin: "We go swimming about four times a day, and hike at least once." Likewise Katharine Moorhead, from the camp—for seventy Indian girls—at Genoa, Nebraska, writes: "The redskins love the water and are doing splendidly. Even the six and seven-year-old girls are on the way to be good swimmers."

CITY SERVICE

Two Service workers are laboring at Friends Neighborhood Guild, Philadelphia, and two at Western Community House, two at the House of Industry, and one at the College Settlement. There are enough in Chicago likewise, to make a Chicago Service Club, if they should want to. Two at the Eli Bates House, two at Emerson House, one at a Lithuanian Catholic Settlement, one at the Commons, and at the Bowen Country Club, which is the summer camp of Hull House. They are supervising summer playgrounds, doing special visitation work, teaching handicraft or kindergarten, escorting picnics by land or water, filling in in library, club work, or housekeeping. They are meeting all the diverse nationalities of our land. But whatever they do, in such places as these, or in reform schools, or wherever they may be, they are learning more than they can express. This is the note constantly sounded. As Emma Sidle puts it, "I would strongly urge that young Friends be given such an opportunity as this House offers to acquaint themselves with the actual conditions under which so many of our fellow citizens are doomed to exist. One can not but come out of such an experience with a deeper understanding of the price paid for the security enjoyed by us of the "comfortably fixed."

THE ESSAY CONTEST WINNERS

Several months ago The American Interracial Peace Committee announced a Peace Essay Contest for young Negro men and women, made possible by Mrs. Frances T. Rhoads, of Wilmington, Delaware. Essays came in from every part of the United States, and the winners have now been decided. William Edward Harrison, Sophomore in Harvard University, won the first prize of fifty dollars, with "Youth Looks at World Peace." Estelle Smith, of Knoxville College, took second place with "Interracial Relation-

ships as a Basis for International Peace." Moses Belton, of Johnson C. Smith University, Charlotte, N. C., stood third; and George Cannady, of Portland, Oregon, and Ethel Payne, of Chicago, tied for fourth.

INDIANA PASTORS ENJOY ANNUAL CONFERENCE

From the opening "Fellowship Dinner" until the closing "Consecration Service," the 1930 Indiana Yearly Meeting Pastors' Conference was counted unusually good as it met July 14 to 18 at Quaker Haven on Dewart Lake. The attendance was not large, twenty-nine pastors being on hand, but they went away with new determination to be at their best for the Master, and with new inspiration for the work. During the closing session each one entered into the resolution that "By the grace of God, we are going to win one thousand souls to Jesus Christ during the coming year."

Each day was packed full from the rising bell (tolled by the Conference bellhop, Frank J. Long) until taps sounded at 9:30 and the preachers got the talk out of their systems somewhere near 11:00. The morning program began at 8:00 and ran until the noon hour. The afternoon service continued from 1:30 until 3:00, while each evening saw the group assemble on Vesper Hill for the lakeside service at 6:45 and then evening meeting began at 7:45. Horseshoes, boating, some fishing and other sports occupied the leisure time, but the preachers took strongly to horseshoes, in which some were *fairly* good. It is said to take twenty years of idleness to make a good horseshoe pitcher.

If the conference was unusually fine, such is largely due to Edgar H. Stranahan of Penn College, Oskaloosa, Iowa. His messages, interspersed as they were by good, wholesome humor, appealed to the pastors so much that they were unanimous in recommending to the program committee that he be secured again next year and given a dominant place on the program as was true at this conference. During the sessions he spoke eight times. Other outside speakers were Merrill Coffin, pastor of the meeting in Springfield, Ohio, who brought two messages, and also Thomas C. Henderson of Oberlin, who spoke twice.

Dr. Stranahan took two distinct lines of thought, each afternoon speaking on some phase of pastoral technique, such as his study, religious education and extension programs, while fifty minutes each morning was devoted to a study of four minor prophets, notably: Jonah, Habbakuk, Nahum and Zephaniah. The former talks were of a practical nature to enable the hearers to do better work while the latter gave a clearer understanding of the purpose and value of these four books which are so little understood. (Undoubtedly many of these ideas will be passed on to some of the congregations of the Yearly Meeting in the near future.)

Merrill Coffin made us feel some of the tragedy and dire need of India as those people long to find a religion which satisfies. His enthusiasm for the work stirred the hearts of those who heard. Also his wife and family added their part, especially in the songs and description of the life of the women of India. They recommend to our reading Catherine Mayo's *Mother India* as an accurate description of the real situation in many districts. We need especially to pray for the native church, not only in India but on all our mission fields, as they are the key to the present situation and to the future as well.

Dr. Henderson first discussed two parables, that of the importuning widow and of the Publican and Pharisee in the temple. Then he preached on the work of the Holy Spirit as one who energizes and makes man as "a river of living water."

Many others had part on the program. Among them were Truman C. Kenworthy, who spoke on the three things uppermost in the mind and life of Christ; Will Fox, who told something of the life of Beulah Napier, for whom the Lodge at Quaker Haven is named "Beulah Lodge," bringing out how, through her loss, her father, Aaron Napier, had been concerned with the welfare of all children and conceived the idea of Quaker Haven to be an influence for good among our young people. Lillian E. Hayes discussed music in connection with the services of the meeting; while Howard W. Cope not only served as leader of the Conference but had charge of the Consecration Service at its close. Thursday afternoon most of those in attendance drove six miles to Epworth Forest at North Webster, where they heard Merton S. Rice urge them to preach the Word.

Three regular features of each day were the devotions, Pastors' Exchange, and Vesper Service. Edna Redick, Wyman Hull, Fred Partington and Joe Youngs had charge of the devotions for the four mornings. Vespers were conducted by Herbert Haldy, who will come to South Marion as pastor this fall, Fred E. Carter and Charles E. Hiatt. One of the interesting and valuable features of the Conference was the pastors' exchange of ideas in connection with the work. Edward Hartsuck began the discussion in regard to the extent to which Friends should observe special days. Aaron Napier led in considering the pastor's obligation toward the financial program of his meeting. Zeno H. Doan led in the discussion of the future of Quakerism.

Friday afternoon the ministers began dispersing after an early dinner. They greatly appreciated the accommodations at Quaker Haven and the good meals of which they partook with great freedom. They expressed themselves as favoring Quaker Haven for the setting and liked the present program committee composed of Howard W. Cope, chairman; Frank J. Long and Laura Fetters, hoping they may be continued another year. The days from the fourteenth to eighteenth of July were days of good fellowship, increased knowledge, improved technique and fresh inspiration. The only regret about it all was that so few had availed themselves of the opportunity. The presence of the wives, husbands and children was enjoyed, there being forty-six registered who are not numbered among the recorded ministers.

AT WHITTIER COLLEGE COMMENCEMENT

The twenty-seventh annual Commencement of Whittier College launched upon an untried sea seventy-seven splendid young men and women, imbued with Whittier ideals and equipped with the best training a Christian college can give. Midst the simple beauty of baskets of gladioli and delphinium massed on platform and chancel in the Friends Church Auditorium, with the organ strains of the march from Mendelssohn's "Athalia" and the lilting melody of Wieniawski's "andante" on the violin played by Miss Vera Barstow still in their thoughts, these young men and women listened to an address that will leave its lasting impress. Bishop Ira D. Warner of the Pacific Coast Division of the United Brethren Church in a direct and forceful manner pointed the way of duty and opportunity to those facing with a new attitude the problems of life.

Around four great basic principles of life before them he built carefully, logically and prayerfully an insistent challenge that gripped the hearts of his hearers. These four basic principles in the form of a challenge were: (1) to make the race physically sound, (2) to make the race intellectually rational, (3) to make the race socially moral, and (4) to make the race dynamically religious and spiritual. The Bishop, in closing, emphasized the privilege that had been theirs for four years in Whittier College, namely, the acquiring of a training that would inspire each to go out into the world to help others with the knowledge they had gained and to reflect in their lives goodwill, unselfishness, and love.

Dr. Walter Friar Dexter, president of the College, conferred the degrees and announced the honor students. Dr. J. T. Williams, Head of the Department of Education delivered the state teachers' credentials.

At the close of the commencement program, the graduates were the guests of the College Auxiliary. Three hundred friends and graduates sat down at tables in the delightfully decorated dining hall of the First Friends Church. Professor J. R. Wilkie, Head of the Department of Classical Languages, as toastmaster, skillfully directed the after-dinner speeches, combining in colorful mosaic patterns, thoughts from Browning and other classicists for the occasion. The after-dinner speakers were, Dr. John S. Kimber; Glenn Lewis '15, head of the Athletic Department, Fullerton Junior College; Herman Perry, President of the Board of Trustees; and Manly Reitz, president of the class of 1930. George Ringland, for the last time, sang for his classmates and their friends in a student capacity, and Pauline Terpstra, instructor in Public School music sang two solos. Margaretha Lohmann accompanied.

At the Baccalaureate service, the Sunday preceding, Dr. Dexter in a discourse that was unusual and thought-enticing clearly and logically developed his theme with the caption, "The College Graduate in a Legally Warless World." Beginning with the statement, "An occasion such as this calls for retrospective analysis as well as prophetic," the speaker led his hearers through the disintegrating effects of the World War and the devious mazes of the period of reconstruction up to the significant act of the signing of the World Peace Pact by sixty-two nations—which act enabled him to say to the class assembled before him, "You are therefore among the first group of students to graduate into a legally warless world."

Paralleling the problems and responsibilities that confronted the builders of their national government with those that face the student and graduate today, Dr. Dexter said in addition, "The College graduate must readily recognize and properly evaluate two social virtues—the supremacy of public opinion and the sovereignty of concentrated effort." If the statesmen can delegalize war, and they have, and the churchmen despiritualize it, perhaps it is not too late to ask that the schoolmen de-intellectualize it. This is a challenge to the college graduate."

One of the delightful features of commencement activities is the assembling of a number of men of prominence not only in the society of Friends but from other denominations as well who, by their presence, lend a depth of dignity and create an atmosphere of interest and enthusiasm not easily forgotten. Whittier College claims many such and their presence and participation in the Baccalaureate and Commencement exercises bring pleasure to everyone. The following were present: former Presidents Dr. Thomas Newlin and Dr. Absalom Rosenberger, Rev. John McFarlane of the Calvary Baptist Church, Whittier, father of one of the young women graduates; Rev. John S. Kimber of the Friends Church, father of a son graduating, as well as Rev. T. W. Ringland, Superintendent of the California Conference of the United Brethren Church, father of a son who had just graduated; and Professor Walter J. Homan, who returned this year from two years of study. At the commencement dinner Dr. Dexter presented several guests, Dr. W. V. Coffin, for several years president of the Board of Trustees of the College, Dr. Pearson, member of the faculty of Penn College, Prof. Collins, former member of the faculty of Whittier College, and Dr. and Mrs. Thomas Newlin.

Other festivities incident to the graduation week were the Faculty-Senior breakfast, which was the last meeting together of the Faculty and of the Seniors as a class, two student recitals,—one in which the violin department alone had representatives, and the other representative of the three departments. Pupils of Professor Hocket, teacher of voice and head of the department, pupils of Miss Vera Barstow, violinist, and of Miss Margaretha Lohmann, piano, carried through with splendid skill and enviable success a representative program of classic and modern music. The Senior Play, "Pomander Walk," an old English drama with setting and costumes of 1805, under the efficient direction of Professor Eugene Knox, Head of the Department of Expression, earned unusual distinction in the variety of types of character portrayed and the splendid atmosphere that transferred one to that far away age and into the midst of English village life.

The Alumni-Varsity baseball game in the afternoon was followed by the Alumi Executive Board meeting and the evening dinner in the College Inn when the Alumni Association received into its membership the new class of 1930. The members expressed their best wishes to the new members in many friendly after dinner speeches. So ended a most successful and happy college year.

IOWA YEARLY MEETING'S EXPERIMENT

Last year the Committee on Religious Education of Iowa Yearly Meeting tried an experiment for the summer months which met with such approval that this summer a similar work is being undertaken on a little larger scale.

For the summer months of this year, Robert Cope is working in the Meeting at Grinnell. He has just closed a Vacation Church School that had an enrollment of seventy-two and at the close of the school there were eighty in attendance at an afternoon's picnic. This enrollment is especially gratifying in view of the fact that the Sunday school has been having an attendance of less than fifty for several months past. Just now he is following up the results of the Vacation School by visiting in the homes of the pupils and establishing a story hour once a week at which time he expects to gather in those that were in the Vacation School. He is also undertaking other lines of work under the general direction of the Yearly Meeting's Committee. In addition to this he is preaching for the Meeting on Sunday and now arrangements have been made for him to continue to act as student pastor of the Meeting for the ensuing year while he further pursues his study at Penn College where he is now a junior.

Helen Trindle, a 1930 graduate of Penn College, is acting as director of religious education in the Marshalltown Meeting of which Charles O. Whitely is pastor. She has just closed a three weeks' Vacation Church School in which three other denominations united. There were some one hundred and fifty enrolled in the school, the Friends having the largest enrollment. She is now doing some following up visitation and conducting a series of camps for various age groups of girls. A very attractive camp site has been provided along the Iowa River and four separate groups of girls are to spend a few days each in the camp. The morning hours of the camp will be given to class periods of various kinds, the afternoon to recreation, including swimming and the evening to programs about the campfire.

Jeanette Hadley who was in the summer work last year and who graduated from Penn in '29 is this summer serving the committee at Muscatine. She is working under the direction of Viola Smith, the pastor, and is turning her attention more especially to the factory girls of whom there is a very large number in the city. She has just returned from attending the International Youth's Conference and Sunday School Convention at Toronto, Canada. This has somewhat hindered the active program of her work but she will soon be in the midst of a very active program.

These young people, before entering into the work for the summer have taken some special work in Penn College under the direction of E. H. Stranahan, the head of the department of Religious Education. They are paid a very small remuneration by the Yearly Meeting's Committee. A report of their work will be given by them at the forth-coming session of Iowa Yearly Meeting.

LONG BEACH FRIENDS

Dr. Ernest W. Bysshe, pastor of the First Friends Church, Long Beach, California, in his sermon Sunday morning, July 13, stated "Whether the morals of

the young people of the present day are as sound as those of previous generations, has been frequently discussed in and out of the church, with advocates warmly supporting both sides of the contention. But the question of the morals of the youth has been a vexatious one for generations back. This is evidenced by the Epistle from London, 146 years ago." Dr. Bysshe who is familiar not only with the habits and customs of this country, but also with those of Europe because of his extended residence in France and other sections of the European continent analyzed and compared this London Epistle of 1784 with the London Epistle of 1930.

The former, a four page pamphlet, printed in the old style script was presented to Sarah Lindley by Laura B. Wall who secured it from a friend traveler of England. Mrs. Wall a member of the First Friends church of Long Beach in securing the document felt it should be the property of this church and so through Miss Lindley, another member, it has been placed in the Library in a mounted glass receptical. The church is most appreciative of this valuable gift and several of the members have requested copies for their homes.

One of the subjects discussed in the 1784 Epistle, is the morals of the youth of that day. Apparently the moral condition of the young people of that age in the British Empire was a matter of grave concern, judging from the tone of this article dealing with the subject.

Published just a few years after the Revolutionary War it deals with three principal religious themes. The chief subject emphasized is individual salvation. The other two matters stressed are family religion and social work, the social theme including a reference to the slave trade, a question that drew forth one of the best orations ever delivered in Parliament by William Pitt, the Younger, who became Prime Minister of England when in his early twenties. Pitt advocated its abolition, as did the English Statesman, Wilberforce and Zachary Macaulay, father of the noted English historian and statesman, Thomas Babington Macaulay.

In the London Epistle of 1930, we find, that the importance of individual salvation is taken for granted and therefore emphasis is placed on world-wide salvation. In regard to social problems the English Friends in the 1930 Epistle, refer to the Indian question, disclosing a friendly sympathy for Gandhi, the outstanding figure in present-day activities in far away India. Dr. Bysshe stated the Friends denomination is noted for its democracy. It has no hierarchy. The union of Friends Churches throughout the world is made possible through the transmission of letters or "Epistles" by one yearly meeting or unit, embracing the churches of a certain area to the units all over the world. Because of the interest attached to this subject the Sunday morning service was unusually large.

CONFERENCE AT PUEBLO

A three days' Conference of the Christian Endeavor for Denver Quarterly Meeting was held at Pueblo, Colo., July 11-13 inclusive. The subject of "Christian Efficiency" was considered from various angles. Three full days of delightful fellowship were enjoyed under the leadership of Victor R. and Elsie R. Marvin, A. Gordon Rich, Restore S. Perry, Stacy Wesner, Alfred Young, Elsie Kenworthy, Harriet Hartzell, Laurence Linton and Claude Wilson.

It would be difficult to get a conference in which more perfect harmony was evident than was seen and felt in the series of addresses and lessons given. There had been no consultation between the leaders relative to the subjects, but there was not the shadow of doubt that all had been led of the Spirit.

From the very first meeting it became evident that we had gathered under Divine guidance; not soon will any present forget that "prayer hour," truly it was good to be there and it proved to be the key which unlocked the door to the conference. We entered the meetings thus fully prepared for the beautiful thoughts of the Spirit-filled lessons of Elsie R. Marvin, and A. Gordon Rich.

There was every evidence that these lessons on "Life's Problems," by the former, and "The Moods of the Holy Spirit," by the latter; had been prepared under a great sense of the need of the young people, and the consciousness that God was able to supply the need. Copious notes were taken of the messages and full discussion in class form followed. There was a delightful fellowship in this which made for good unity. Both teachers and taught sat together, and one was the leader even the Spirit of God.

Alfred Young led the meeting in several addresses on "The Beginnings of Quakerism," "What the Society of Friends Believe," "The Value of Silence," three classes on "Leadership," all of which harmonized in a wonderful way with the messages of the other speakers. How utterly impossible it is to convey in cold print the sweetness of fellowship felt in the Spirit. The conference was baptized into a desire to reconsecrate our service to the Lord, and a longing to be used in his work in the spread of the kingdom of love on earth.

There can be no doubt that those who promoted the conference and have given so much prayerful thought to it will see a rich harvest result therefrom in future days.

GLENLEIGH BOYS LEARN VALUE OF LABOR

"We are coming to believe that the best training we can give our boys is to remove fear of honest work," writes Paul Michener, Superintendent of the Swift Home for boys at Glenleigh. Many of the boys of the island have an aversion for work. (This malady is not confined to the boys of Jamaica.) When called upon to do a piece of dirty work, they will sometimes balk and suggest that the "cooly boy" be called to do it. The boys have regular work to do in addition to their school studies. They are learning banana culture, gardening and wood work.

Ever since the Home was moved to Glenleigh the boys have needed a substantial dormitory. Recently the government granted $1,000 toward the building and $500 more is available. The balance of the fund needed will be raised among the friends of the Home. Corner stones for the new building were laid on July 22 and the dormitory will be completed as rapidly as possible.

A few weeks ago the Governor's wife and the Director of Education visited the Home, "We tried to look and behave our best and we seemed to make a favorable impression on them," writes one of the Friends present. "Our boys presented Lady Stubbs with a basket of Glenleigh products such as garden vegetables, eggs, butter, chocolate, bananas, cocoanut, etc., and it seemed to please her very much. She is usually presented with a bouquet of flowers where she is visiting, and the basket of products was a novelty to her at least.

The fruits of our machine age are falling into the lap of Jamaica. Paul Michener writes, "The boys were quite excited a few weeks ago when they saw their first aeroplane and heard their first radio all in the same week. A sea plane has been in Kingston for several months and has gone over us here a few times. One of the Highgate doctors has a fine radio and he invited all of the boys up to hear it one evening. We heard most of the stations in the eastern States clearly. I asked one of the boys if he could understand the talking and he said, "Yes but I don't understand the *whole* of it. I had to admit that there were some things about it that I didn't understand either.

"Cars are coming to Jamaica so fast that the Legislative Council is trying to limit the sale of them but so far no one has volunteered to be the first to do without one. There is a lot said about people buying them who cannot afford them so you see we are almost keeping up with the rest of the world! The Kingston streets were not laid out for cars and they are having a great time down there to find parking space."

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

THE GRACIOUS PRESENCE OF GOD

THE CHURCH AGE

Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. Thus Jesus spoke to his disciples to suggest the actual blessing which they should receive because of his departure. In connection with the above statement in John 16 the work of the Comforter is further set forth throughout the farewell discourse as recorded in John 14, 15, and 16, while the identity of his person is declared in 14:26, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."

The Spirit of God participated in creation, Gen. 1:2; strove with man, 6:3; was recognized as a superior factor in the life of Joseph, 41:38; filled Bezalel, Ex. 31:3; was in Joshua, Num. 27:18; instructed Israel, Neh. 9:20; and many times elsewhere in the Old Testament is said to have come upon the prophets or leaders of God's people. Various prophets foretold a day of the more general presence and activity of the Spirit, notably Joel with his statement in 2:28-29, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: . . . . And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

Although Jesus recognized the presence of the Holy Spirit in the world during his ministry he clearly announced a coming of the Spirit in hitherto unknown fullness for which the disciples were instructed to tarry in Jerusalem. It was this outpouring of the Holy Spirit upon them which was to mark their preparation for the great service which Jesus commissioned them to perform.

The day of Pentecost was significant in two respects. In the first place it ushered in a new age, sometimes distinguished as that of the church, sometimes as that of the Holy Spirit. During this age God is with us in spiritual presence in contrast with his prior manifestation in the person of Jesus Christ. His presence is none the less real while its spiritual nature permits of a generality and constancy wholly impossible to Jesus Christ with his physical limitations. It is better that Jesus went away because of the world-wide visitation and activity of the Holy Spirit following his departure.

It is the Holy Spirit who reproves the world of sin, and of righteousness, and of judgment. He seeks to arrest the attention of men everywhere, to restrain them from evil and constrain them to righteousness. As Jesus came to seek and to save that which was lost so the Holy Spirit continues the quest in all climes by day and night. It is to his faithfulness that all Christians owe a debt of gratitude. Divine love and patience account for his continued visitation and gracious wooing to Christ.

While the Spirit works immediately his activity is also through human agencies. This leads to the second respect in which the day of Pentecost was significant. It marked the spiritual baptism of the first group of disciples in anticipation of a superhuman task to be performed.

Friends in a distinctive way should place great emphasis upon the baptism of the individual with the Holy Spirit. Otherwise our attitude toward water baptism remains an unexplainable negation. However we have suffered much in places from a failure to recognize that the baptism with the Holy Spirit is an initial experience in reference to the individual while it is a preparatory act on the part of God.

Pentecost was an epochal event in the lives of the disciples. The spiritual presence and power of God filled their lives as never before. But their strength and influence in the things of God thereafter were not alone due to the fact that they had been baptized with the Holy Spirit on the day of Pentecost. Rather were they to be accounted for by the continued presence and activity of the Spirit of God within them.

As the spiritual birth marks the entrance into spiritual life so the baptism with the Holy Spirit marks the entrance into the deeper things of God's life and truth. It is an epochal event in the life of any Christian. But the association with the Holy Spirit in his fullness has then just begun. Thereafter life is all too short for one to appreciate fully the glory and power of the fact that God is with us in Spirit. The day of his coming was blessed. But he abides continuously, comforts and instructs daily, anoints for service, guides carefully, and as an earnest of our inheritance brings to us a foretaste of heaven. It is in the light of these later blessings, one may suggest, that the baptism with the Holy Spirit is but an initial experience.

On the part of God individuals are baptized with the Holy Spirit for a purpose entirely aside from their personal satisfaction. Jesus clearly indicated this divine will in his parting words,—But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. God is with us in Spirit that through us his work may be accomplished in the world. The fullness of his presence gives us our only assurance of success.

Our blest Redeemer, ere he breathed
  His tender, last farewell,
A Guide, a Comforter, bequeathed
  With us to dwell.

He came sweet influence to impart,
  A gracious, willing guest,
While he can find one humble heart
  Wherein to rest.

And his that gentle voice we hear,
  Soft as the breath of even,
That checks each thought, that calms each fear,
  And speaks of heaven.

And every virtue we possess,
  And every victory won,
And every thought of holiness
  Are his alone.

Spirit of purity and grace,
  Our weakness, pitying, see:
O make our hearts Thy dwelling place
  And worthier Thee. —*J. B. Dykes.*

GERVAS A. CAREY.

Seattle, Wash.

GOD IS GOOD

"Well, God is good!" exclaimed Madame Shumann Heink, on opening a telegram which told of the birth of a great-granddaughter.

These words of the noted contralto are freighted with the meaning of a universal appeal. Life is so important and yet so little understood. Men revel in the manifestations of life. My house, my wheat field, our university, and our solar system. They are so attracted to the manifestations of life that little time is left for inquiry into the sources of life. Life thoroughly absorbs the time and energy and thought of men. And did not Jesus say, "I am come that ye might have life and that ye might have it more abundantly?"

Not only the sources of life, but even the great ends of life are too often lost sight of in this realistic world of the present.

Sources of life, manifestations of life, and ends of life are all one. It is refreshing to realize, that "God is good."

I. N. STANLEY.

Denver, Colo.

The glory of Christianity is that it opens the heart, enlarges the affections and teaches, nay compels, men to love each other.

QUAKERDOM · AT · LARGE

J. Passmore Elkinton of Moylan, Pa., will lead in the half hour period for worship at the close of the morning session each day during North Carolina Yearly Meeting which convenes at Guilford College, August 5-10. Howard W. Cope of Muncie, Indiana, will represent the Board of Missions of the Five Years Meeting, and Clarence E. Pickett of Philadelphia, Pa., the American Friends Service Committee.

* * * *

As its "Commission on Spiritual Needs" California Yearly Meeting has appointed seven ministers who will further specially study and promote Revitalization throughout the Yearly Meeting. A study of this subject as it applies to the meeting on Ministry and Oversight has been made by William L. Pearson and was presented to the Yearly Meeting and recommended for publication. A first installment will appear next week.

* * * *

Paul L. Whitely whose home address for the present is Fairmount, Indiana, has been appointed professor and head of the department of Psychology in Franklin and Marshall College at Lancaster, Pa. For the past three years he has been associate professor of Psychology in Colgate University at Hamilton, N. Y,, and for the present summer is visiting professor of Psychology at the University of Arkansas, Fayetteville, Arkansas.

* * * *

Herbert L. Huffman, pastor of University Friends Church, Wichita, Kansas, with his wife and children, has been spending vacation at Haywood, California. A few days after their arrival, Mrs. Huffman's father suffered a stroke and died within a short time. Her mother will return with them to Wichita the first week in August. Lela Elliott Gordon, associate pastor at University Church was the speaker at the Westside Union Service held at the Trinity M. E. Church, July 20.

* * * *

Roscoe and Louise Stinetorf, who for the past year have been instructors in the Friends Schools at Ram Allah, Palestine, returned last week and spent a few days in Richmond. At prayer meeting of First Friends, where they are members, they told briefly and interestingly of their work in Palestine. He will pursue his studies in graduate work at the University of Pennsylvania and she will be associated with the American Friends Service Committee also at Philadelphia, Pa. Both are graduates of Earlham College.

William D. Webb, writing from Vienna, Austria, under date of July 13, said he attended Quaker Meeting that morning and in the afternoon looked over Schonbrunn Castle. St. Stephens is a magnificent cathedral, as indicated by its picture. John William Graham of England gave his lecture on Ruskin and Quakerism at the Friends Center, Saturday afternoon, and would give another lecture Monday afternoon, when he hoped to hear him again. After a stay of several days here he and his fellow travelers would go on to Munich, Germany.

* * * *

Mary K. Elliott of Newberg, Oregon, while on her way to Northampton, Mass., for graduate study, spent a few days with the Elizabeth Marsh party in the delightful home of William P. Firth at Go Home on the Georgian Bay. And Pauline Terrell, after spending a few weeks at her home in Newberg, Oregon, has returned east to take a position at Washington, D. C. Both young women were formerly members of our staff at Friends Central Offices and we follow their movements with much interest. Ann Silver and her brother Joseph, also of Newberg, are spending next year in the east, she at Pendle Hill and he at Haverford College, Pennsylvania.

* * * *

D. F. and Emma R. Douglas celebrated their Golden Wedding, July 8, at their home, 612 Arlington Avenue, Berkeley, California. All their children were present: Robert W. Douglas, Jr., of Martinez, California; Gifford T., of Berkeley; Mrs. Dr. G. C. Ullery of Springfield, Ohio; and Mrs. Winifred D. Carlson of Berkeley. The occasion was a very happy one. The train of the wedding dress worn by the bride fifty years ago at the old Thornburg home in Highland County, Ohio, was quite a curiosity. The happy pair were married in 1880 by the groom's father, Robert W. Douglas, the first minister among Friends licensed to perform the marriage ceremony.

* * * *

The Committee of the Yearly Meeting of Friends for New England on Community Welfare and Suppression of the Liquor Traffic has had printed in pamphlet form an address on "Prohibition Ten Years After" by Augustine Jones, minister of First Congregational Church, Springfield, Vermont, and thus made it available for circulation. It is an attempt to sketch the "growth of the dry sentiment in America," and the progress made under prohibition during the past ten years. The following interesting comparisons are made: "The first eleven amendments to the Constitution were ratified by a bare three-fourths majority. Four of the seventeen states did not ratify the twelfth amendment; five did not ratify the thirteenth; four did not ratify the fourteenth; six did not ratify the fifteenth and sixteenth; twelve did not ratify the seventeenth; and ten did not ratify the nineteenth. But the Eighteenth Amendment is conspicuous in that it was ratified by forty-six out of forty-eight states."

* * * *

William L. Pearson, chairman of the committee on International Relations of the United Church Brotherhoods of Pasadena, California, sent by air mail on the Nation's birthday a message of congratulation to President Herbert Hoover for the successful administration he is giving this country. "On behalf of the Federated Church Brotherhoods of Pasadena, their committee on International Relations begs to assure you of their highest approval of your steadfastness and manifest progress for that righteousness and law observance which must tend to exalt the Nation, and for the reasonable anticipations we have of a sober and prosperous people. We rejoice in the evident progress through your wise, effective leading toward world peace and good will among all men. It greatly gratifies us also to observe the increasing support which all the better people and press are giving your pronounced principles and policies. God bless you and give you wisdom, health, continued courage and good success always."

* * * *

Harlow Lindley, Curator of History for the Ohio State Archaeological and Historical Society, Columbus, Ohio, will deliver the annual address before the South Alamance, North Carolina, Pioneer Association in their third reunion, to which all descendants of the John Newlin, William Braxton, Thomas Lindley, the Guthrie, Hadley and other allied families, and friends are invited. They will meet, August 23, at Spring Friends meetinghouse near Saxapahaw, N. C. The program each year features around some individual who was the first representative of his family to settle in North Carolina and they all represent the early Quaker migration from Pennsylvania and New England to Central North Carolina. The family featured this year is the ancestors on Harlow Lindley's mother's side and he will take as his subject, "The Importance of Family Records," at the

New Books for Young People's Leaders

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Fifty-two remarkably fine Worship Programs for Young People to be used wherever a worship program is needed. The unusual features of this book are the Radio-Dramas, requiring no memorizing or costumes, and the suggested Living Pictures with pictures illustrating the poses. New music for preludes and solos is provided. Invaluable to anyone in charge of worship programs.

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By Grace Darling Phillips

Just the thing to stimulate an interest in people of other lands, develop racial understanding, and inspire a feeling of world-friendship. From the natives of India, China, Korea, Japan, the Philippines, Brazil, Africa, and Russia the author has gleaned material from which she makes a treatment of each country as follows: The Visit, Stories, Songs, Poetry, Games, Refreshments, Dress.

FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth Street Richmond, Indiana

unveiling of a marker to John and Mary Pyle Newlin, pioneers to the state. He will also give the address at the Educational Session of North Carolina Yearly Meeting of Friends as a commencement exercise for some of their summer school students.

NEWS OF OUR MEETINGS

Thirty-two members of the Searchlight Adult Bible Class of the Emporia, Kansas Friends Sunday school took their families and suppers to Dryer Park at the City water reservoir three miles northwest from town Friday evening, July 11, seventy persons in number. An enjoyable time was had. After eating, the time was spent in social chat—just fellowship and getting better acquainted with some of the newer members. This class has always enjoyed social fellowship and when some get-together affairs are held frequently there follows better attendance at Sunday morning sessions. The Junior Department of the Sunday School picnicked, on July 18 in Lakeview Park, with thirty-two present. The enrollment of this department is forty-two.

* * * *

Very fitting and beautiful Children's Day services were held by the Primary and Junior Departments of First Friends Sunday school at Emporia, Kansas, on June 22. The house was crowded. The Junior Department members came from the Sunday-school class addition directly onto the platform to render their part of the program which was the conclusion and after rendering same they retired as they had come in. There are forty-two in this department and their part was a pageant entitled "The Golden Road of Childhood." Emporia Friends begin to realize that their church will not be of adequate capacity many years hence if the members keep faithful in the work of their community and that they will be having to extend their walls. In fact they have already started a savings account toward a new building.

* * * *

The Quarterly Meeting for the churches of Center, Oak Grove, Sugar Creek, Searsboro and Lynnville was held at Lynnville, Iowa. One hundred persons were in attendance Saturday and 250 were present Sunday. Moses T. Mendenhall, superintendent of Iowa Yearly Meeting, delivered inspirational sermons at the worship service both days. A business meeting on Ministry and Oversight was held Saturday afternoon. The young people of the Quarterly Meeting enjoyed a picnic supper and games on the church lawn Saturday evening. A business meeting followed. Pastor Haworth of Searsboro led the singing and Moses Mendenhall gave a helpful talk for young people. Mrs. J. Orcutt of Searsboro presided over the Sunday school business meeting held Sunday afternoon. A splendid program was presented by the Sunday schools of the different churches. Reports on the Sunday schools were given by superintendents of the different schools. The Sunday evening service was in charge of the local C. E. Four of the members spoke on topics of the four-fold life. Special music consisted of a duet, "Sweet Hour of Prayer," by Eula Gause and Grace Beason, and selections by the C. E. orchestra.

* * * *

The Christian Endeavor Union of Denver Quarterly Meeting of Friends held its first Conference at Pueblo, Colo., July 11-13. The attendance was good and a splendid interest was manifested on the part of the young people. Very helpful and instructive classes were conducted by Elsie R. Marvin and A. Gordon Rich, both of La Junta, Colo. Alfred Young, of Denver, Colo., was the principle speaker and his addresses were inspirational, educational and spiritual. Recreation hours were planned by the Christian Endeavorers of Pueblo including trips to places of interest in the city. Evangelistic services were conducted each evening addressed by Claud Wilson, of Pueblo, Lawrence Linton of Colorado Springs and Harry Covert of Pueblo. The Altar was filled with seekers the last evening. Station KGHF of Pueblo gave the Conference the opportunity of a broadcasting hour, at which time Victor R. Marvin, Superintendent of Denver Quarterly Meeting, gave a message on the subject, "A Personal Christ." The Conference was pronounced a real success and all are looking forward to another next year.

* * * *

Charles O. Whitely, pastor at Marshalltown Friends Meeting, Iowa, has been suffering from an attack of rheumatism at the Samaritan Hospital, Nevada, Iowa. He is recovering and hopes to be at home soon. In his absence for two Sundays, Ivan Milhous, a student in Penn College, supplied the pulpit for him. The church and Sunday school annual picnic supper, July 18, was well attended and all had a fine, enjoyable time eating and visiting despite the fight with pesky mosquitoes.

A DESIRABLE LOCATION

Friends and others, seeking a mild, healthful climate, will do well to locate in Whittier, California. A city of Churches and Schools, a first-class College, Yearly Meeting and many other advantages. Reasonably priced modern homes. For further information write W. A. Starbuck, Office 106 No. Bright Ave.; Residence, 569 Franklin St., Whittier, Calf.

MEXICO FRIENDS IN THEIR ANNUAL SESSION

Monday morning, June 19, I was awakened from sleep by singing. Tunes familiar through long use in Sunday school and church, floated in through the great casement windows and for a moment my identity and location seemed confused, then as I heard the Spanish words all cleared, and I realized that this must be the 6 o'clock prayer service of the La Junta Annual de los Amigos Mexicanos—the Yearly Meeting of Mexican Friends—held in the meetinghouse next door to Penn Institute, a part of Colegio Nancy L. Lee.

The opening service, the night before, had been a welcome to the delegates present with responses, and an address by Maria Castillo, head of the school at Matehuala, on the conference of Christian Workers at Havana, which she had attended last year. She is a vivacious, earnest speaker and held her listeners to the last word. Those of us who were not so adept in hearing her clear-cut enunciation.

The plan of the Yearly Meeting as worked out by the pastor at Victoria, Fortunato Castillo, was to devote the mornings to "conferences," allowing each topic about thirty minutes for presentation and discussion. Juan Pascoe, a minister of the Methodist denomination from Monterrey, was the invited speaker and alternated with Fortunato Castillo in presenting the various topics. These mornings were attended chiefly by delegates from the various meetings throughout our field, and I understand that every meeting was represented.

Some were middle-aged men, some were women and some were girls and boys in their 'teens or early twenties. One, a pastor from Cedral, a little more than one hundred miles to the west, but across the mountains, had not had the money to come on the railway as the others had done. That, however, did not prevent his attendance, for he walked rather than miss the meeting. Bright and alert, he was at every session despite his swollen legs and feet. As I looked at him I wondered how many members of the Yearly Meetings in the United States would be so intent on reaching their Yearly Meeting.

Each delegate took notes of the talks—a custom which meant more to me later.

The morning sessions closed about 12:30, and not to reassemble until 3:00 after the siesta hour. More of the delegates from a distance stayed with the pastor and his efficient wife in what is known as the mission home. Cots and beds for thirty persons had been arranged in the rooms of the home and three meals a day were served in the patio under the arbor of grapes, planted by former missionaries.

I was told that the meeting at Victoria paid the most of the money outlay for the entertainment of the delegates. Mrs. Castillo had been released for the week from her position as Secretary to one of the officials in connection with Education, and gave herself to home and meeting duties. She speaks English very well and easily translated the minutes Friends had given to me to present to the meeting.

The afternoon sessions of the Yearly Meeting were devoted to the business matters of the meeting and one evening there was an address on temperance by one of the "Catedraticas" or professors in the school.

I was greatly impressed by the earnestness and dignity in all the meetings. So far as I could see they were efficiently conducted as well. The fact that it was the closing week of the school with the multitudinous duties attendant thereon prevented Misses Hendrick and Knight from much attendance except at night. Douglas Parker, who with his wife came from Brownsville, took a very helpful part, especially with the music, and Clyde Roberts was present whenever other duties did not prevent; but none of these Americans took the leading part in the meeting; the meeting was of Mexicans, for Mexicans and conducted by Mexicans. To me it seemed that a long forward step had been taken toward the goal where our part in evangelistic work in this country shall be advisors and helpers to these who feel the burden for their own country and the responsibility for their own churches.

At one of the last sessions a "loving cup" was presented for the year to the meeting which had the most delegates present — Matehuala. The note-books which had been examined and ranked were returned to the owners, those ranking best with expressions of commendation.

Saturday afternoon everybody went in busses beyond the city limits to a beautiful creek and spent the afternoon. A sharp shower caught us before the busses returned. Games, similar to some of ours, were enjoyed and everyone was fresher for the remaining sessions.

Sunday school was closed by an address and the evening meeting closed the Yearly Meeting with a general good feeling among all. Let us stand faithful to the work begun in this land sixty years ago and brought by slow, painstaking care of many consecrated men and women to the place where it now is. The reduction in finances is going to be a hard blow to all the lines of work. Mexican Friends are not of the well-to-do class, and while they give to their church work (perhaps more liberally in proportion to their means than we of the United States) and are learning the meaning of stewardship, they do not have the wherewithal for life as even those of us least easily situated in the United States. Poverty in this land is abject, is pitiful. We cannot afford to let the work thus far advanced suffer for material help. Gradually the Mexicans are assuming responsibility financially, as well as spiritually—and will continue to do so as they are able. It should be our privilege and joy to stand by as older brothers and sisters with encouragement and material help, until they can stand alone.

MARY A. J. BALLARD.

WITH DETROIT FRIENDS

Shortly after the arrival of Donald B. Spitler and family the church at Detroit, Michigan, gave them a reception at which Ralph McAffee, secretary of the Detroit Council of Churches, and Morton C. Pearson, head of the Detroit Presbytery, were the principal speakers.

Our new pastor started immediately to set up an organization which has resulted in increased interest and attendance both in the Bible school and in the church services. The Sunday-school classes have been organized and charters have been received for them. A daily vacation Bible school has been organized, and the children of the Bible school and of the community are greatly interested in it.

The pastor and his wife have visited in over sixty homes. Twenty-two new members joined the meeting last Sunday, all of them being new additions to the meeting, as they had not attended regularly before.

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Loreen Spitler, the pastor's wife, is showing herself to be of value among the young people of the church. She has been active in the Christian Endeavor and has organized a girls' chorus which will sing from time to time in the church services.

Sunday, July 13, was set aside as Dollar Day. Letters were sent out to members and friends of the church asking them to bring or send a dollar. By this method about $250, was received which enabled the treasurer to pay the interest on the mortgage and $50 on the principal. Several gave ten dollars or more.

A program for the Daily Vacation Bible School was given on July 21.

Donald Spitler has been made a representative of the Detroit Council of Churches.

THE FIELD SECRETARY OF RELIGIOUS EDUCATION

Marie Cassell, since the Board Meeting in May, has been working in the limits of New England Yearly Meeting. Her time has been given to Meetings in Maine, several of which are small country Meetings. She has been holding some Vacation Church Schools and conferences that have been quite well attended and the interest has been very good indeed.

She then attended the sessions of the International Sunday School Convention in Toronto, Canada, and reports a most wonderful convention.

Beginning June 30, she held a two weeks' Vacation Church School at Unadilla, New York. There were ninety enrolled according to the last information received. The program has been built around the Treasure Chests which are to be sent to the children of the Philippine Islands and the theme has been "The Sharing of Friendships."

Beginning July 21, and continuing to August 2nd she will hold a Vacation Church School at Allen's Neck in New England Yearly Meeting and then a two weeks' school at Saylesville.

After her work in New England and a brief rest, she will journey to Central City, Nebraska and Denver, Colorado for some conferences and visitation.

MARRIAGES

BOOTH-PENNA—At the home of the bride's mother, Anna Goldena Penna, Denver, Colo., July 20, 1930, Clare Murva Penna and Seavitt A. Booth. At home 3331 W. 33, Denver, Colo. I. N. Stanley, minister.

JAGER-FISHER—At the home of the bride's parents near Russiaville, Indiana, July 3, 1930, Gladys Fisher, a member of Lynn Meeting, and Frank Jager of Eddyville, Iowa. They will reside on a farm near Eddyville. Orval H. Cox, minister.

KEESLING-BURNS—At Reserve Friends Church near Russiaville, Indiana, June 14, 1930, Olyve Burns, a member of Reserve Meeting, and Lloyd Keesling of Kokomo. They will reside in Kokomo. Orval H. Cox, minister.

MCIRATH-WELLS—At the home of the bride's parents, near New London, Indiana, June 21, 1930, Naomi Wells and Clarence McIrath of Kokomo. Orval H. Cox, minister.

SHOEMAKER-MORROW—At the home of W. E. and Mary Bogan, near Hillsboro, Ohio, Letta Lee Morrow and Floyd Shoemaker. W. E. Bogan, minister.

DEATHS

BUTLER—At the Coleman Hospital, Indianapolis, Indiana, July 5, 1930, Manervia Butler, wife of Hiram Butler. She was a loving companion and a loyal, faithful member of Lynn Meeting. Her going is greatly mourned. Funeral services were conducted at Lynn meetinghouse by the pastor, Orval H. Cox.

GREGG—At her home in Friendsville, Tennessee, July 6, 1930, Sallie Ann, widow of Leason H. Gregg, aged 76 years. She was a member of Friendsville Meeting. Seven children survive her. Funeral services were conducted by H. Elmer Pemberton.

LYBROOK—At his home near Russiaville, Indiana, July 15, 1930, Philip Lybrook, quietly slipped away. Phil, as everyone called him, was much loved by those who knew him, and shall be greatly missed. He was a member of Lynn Meeting. Funeral services were conducted by the pastor, Orval H. Cox.

STANLEY—At his home in Plainfield, Indiana, June 17, 1930, Nathan Rayle Stanley, youngest son of Nathan and Sarah Carter Stanley, in his 75th year. Born near Hadley, Indiana, he was married in 1883 to Emma L. Wilson and to them six children were born, four of whom survive. The wife and mother died in 1901 and two years later he married Adaline Macy who survives him. A life-long Friend and an earnest Christian, he ever wielded an influence for good in the community. For three or four years he suffered from heart trouble. Funeral services were conducted by John F. Hadley.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13924 Manor Ave., Phone 2383, Fairmount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church, Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue, Phone Terrace 6369. A cordial welcome awaits you.

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